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# THE MISSIONARY SURVEY

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SEPTEMBER, 1913



HOME  
MISSIONS

CHRISTIAN  
EDUCATION  
AND  
MINISTERIAL  
RELIEF



FOREIGN  
MISSIONS

PUBLICATION  
AND  
SABBATH  
SCHOOL  
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.  
AT HOME AND ABROAD

PUBLISHED BY  
PRESBYTERIAN COMMITTEE OF PUBLICATION  
RICHMOND, VIRGINIA.

# THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor

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SEPTEMBER, 1913

Number 11

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# The Missionary Survey's Campaign for 50,000 Subscribers



JUST THINK WHAT IT WILL  
MEAN FOR JACK TO REACH THE  
TOP AND PLACE HIS CIRCULA-  
TION FLAG THERE!  
THINK WHAT IT WILL MEAN—  
TO THE CHURCH,  
TO THE MISSIONARIES,  
TO YOU,  
TO THE MAGAZINE,  
TO THE ADVANCEMENT OF GOD'S  
KINGDOM ON EARTH!  
ARE YOU DOING ANYTHING TO  
ENLARGE THE SERVICE OF THE  
MISSIONARY SURVEY THROUGH  
INCREASED CIRCULATION?

A Sunday school superintendent in South Carolina has discovered that boys—barefoot boys—can do a remarkable work in securing subscribers to THE MISSIONARY SURVEY. Six bright young fellows, 10 to 13 years of age, *under his direction and supervision*, harvested 54 new subscriptions in a fortnight.

There are boys in every congregation just spoiling for a work like this, if some older person, man or woman, superintendent or teacher, parent or society leader, would plan a campaign for them and see them through with it.



# PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at  
Texarkana, Ark.-Texas.

PUBLISHING HOUSE:  
212-214 North Sixth St.,  
Richmond, Va.

## SPIRITUAL VALUES IN SUNDAY SCHOOL EXTENSION

### EXPLORATION.

**H**ELLO! Hello!" said a Sunday-School missionary as he stood with a ministerial companion at the gate of a house not yet complete.

A voice answered from the roof where a man was nailing on shingles, "Who's there?"

"We were told by a neighbor a little ways back on this road that Presbyterians lived here, and we've come to get acquainted," said the missionary.

"Will you tell us your name?"

Without coming down the man replied, "My name is Taggart. My wife is a Presbyterian, but I'm not a member of any church. She's gone down in the chaparral with our children."

"Is there a Sunday-school nearby to which your family may go?" asked the missionary.

"No," said Mr. Taggart, "and my wife misses it greatly. She used to teach in the primary class back home. Now she takes the children every Sunday morning down into the brush, and has Sunday-school with them out of doors."

With a few other words of hearty good will the men drove on. They passed many new settlements that day down in the Lower Rio Grande Valley, destined through its exhaustless fertility and the mild climate to be a region of vast productiveness. Going on from house to house the Sunday-school missionary found many new settlers from older States, who were scattered about "as sheep without a Shepherd." In newly opened regions like parts

of Texas and Oklahoma, or in large areas in the old States, now stirred to new life, or long neglected and asleep, sometimes a-foot, sometimes in a buggy or a wagon, or maybe on a bicycle, in sunshine and rain, in cold and heat, the Sunday-school missionary explores the land and locates the people. He is the true spiritual explorer and pioneer of the church.

### VISITATION.

It is well-nigh impossible for those of us who live in the midst of modern conditions so full of every kind of privilege to realize what it means to have lived always in a community remote from schools and ill-served in spiritual matters, where the population is sparse and social organization is extremely weak. In an ever-increasing number whole families are moving from one part of the South to another, and others are coming in from other sections of the United States, and from foreign lands. These dear friends are often lonesome and home-sick. Sometimes sickness or financial disaster comes upon them. What a blessing to them is the visit of a man of God. He brings a new atmosphere for a little while, and he speaks of things that are very sweet and comforting—of eternal things. He asks about the children and has inspiring suggestions about better things for them and for all the community. From his Bible he reads the heavenly message of pardon and peace and blessed service. In prayer he leads them all up to the presence of the Great Father. Surely here is a service of



the greatest importance to these scattered sons and daughters of men. Our Sunday-school missionaries visit them in their homes. They are God's visitors.

ORGANIZATION.

People who have lived for generations in secluded communities with few educational, social or religious advantages will never rise without a vision of better things. New neighborhoods have not yet developed social leaders in any direction. Both communities sorely need social organization. The Sunday-school missionary comes in and visits the people, distributing wholesome literature, encouraging the fathers and mothers to hope and work together for their children's good. After a little while the people are brought together on the Lord's Day in the public school house, or in some residence, or under a tree in God's out-of-doors. The missionary leads them in worship and refreshes them out of the Book of Life. After he explains the purpose of a Sunday-school and something of its methods, he organizes a school. A superintendent and teachers are elected, and classes are organized. He leaves them with a supply of lesson literature and song books, and records. He has given the people a social

vision and organization, and all meet around God's Holy Word. The foundations of a new social advance are laid on the eternal Truth of God. The Sunday-school missionary is God's organizer. In hundreds of communities throughout the whole country in all denominations, he has been laying the foundations of religious organization. Last year in our Church forty-eight new Sunday-schools were started with an enrollment of 1,935, while in the Presbyterian Church, U. S. A. ("Northern"), there were 740 new schools set going and 210 revived, into which were gathered 32,512 persons.

NURTURE.

A new Sunday-school is like anything else that is young. Its going is wobbly and its life is uncertain. It needs to be carefully nurtured. The superintendent often is new at his high calling and appeals to the missionary for guidance and information. The teachers are untried and lack self-confidence and spiritual leadership. The parents need to be visited again and again for instruction and encouragement. The hearts of the pupils must be won for the school. All need to be shown the need and use of our Sunday-school literature. Quietly and patiently they are led along.



Here is a group of young people belonging to a Presbyterian congregation, numbering seventeen, on the Texas plains. The girls can keep up with the boys on horseback. At present the congregation is without a shepherd. The Sunday school missionary will help them hold together until a regular pastor can be found.

Here is a young man that has qualities of leadership in him. There is a young woman with rare gifts and personal charm who needs to be freed for service. The Sunday-school missionary is at hand during all these first weeks and months to lend a hand to all who need him.

The community has now advanced considerably. There are leaders and the people are acquainted with each other. The study of a common Bible lesson has strongly united all, and excellent lesson papers and story papers for children and young people are circulated in the homes. The faithful missionary has been telling one here and there of the blessed Saviour. The songs of Zion are bearing their testimony. The time seems to be ripe for evangelistic services. The evangelist is appealed to and a time set for a protracted meeting. The missionary visits and invites the people to the services, and helps with the singing and praying and personal work. At the close of the meeting by the blessing of God a number are received into the church on confession of faith in Christ. The people want an organized church and the evangelist organizes them. The Sunday-school missionary has laid the foundations for an organized church. Since 1887 the Sunday-school missionaries of the Northern Presbyterian Church

have laid the foundations in mission Sunday-schools for the organization of 2,116 churches, of which 1,515 were Presbyterian.

This little group of believers, now a church of the living God, arise and through self-denials and by the help of friends in many directions build a church and furnish it. This new church is grouped with others, and a home missionary pastor takes charge. He preaches from the pulpit and ministers from house to house. To the little church eager children come to sing and pray and learn. Hither noble young men lead blushing brides that they may be made one. At the pulpit proud parents stand to claim in holy baptism the blessings of our Covenant keeping God upon their infant children. From this sacred place mourners, now comforted by the gracious Word of God, follow their dead to their last resting place nearby. Here darkened souls enslaved by sin are led to see the Light of Life and set free to walk as free children of God. O blessed influences! O happy place! Thanks be to God who sent his Sunday-school missionary to set all these spiritual energies to work when in prayer and deep longings he started that little Sunday-school.

## RALLY DAY

### THE SUNDAY SCHOOL'S OPPORTUNITY

Sunday Schools in the wide-awake column make powerful use of Rally Day.

It is the time and occasion for enlarging the membership, increasing the efficiency and advancing the spiritual vigor of the whole enterprise. The crowning feature of Rally Day is the offering for the purpose of extending and sustaining Sabbath School privileges in destitute sections of our country. It is the one offering made in the year for Sabbath School Extension.

The day appointed by the General Assembly for Rally Day is the first Sunday in October.

Supplies of literature, posters and suggestions have been mailed to all superintendents, but if more are needed, a postcard mailed to Mr. R. E. MAGILL, Secretary, Box 1176, Richmond, Va., will meet prompt response.

LET'S MAKE THIS THE BIGGEST AND BEST RALLY DAY YET!

# CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to  
REV. HENRY H. SWEETS, D. D., SEC'Y,  
122 Fourth Ave., Louisville, Ky

Make all Remittances to  
MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## REPORT OF THE AD INTERIM COMMITTEE

APPOINTED BY THE GENERAL ASSEMBLY ON THE  
EDUCATIONAL WORK OF THE CHURCH

**T**HE Ad Interim Committee assembled in the afternoon, took up the recommendations of the Conference, and, after making some slight changes, adopted them and herewith presents them to the General Assembly for its consideration, with a recommendation that they be adopted and put into effect as speedily as possible:

### CHURCH CONNECTION.

Your Committee recommends that

I. Those schools, colleges, and universities whose charters or constitutions require that at least two-thirds of their trustees shall be elected, nominated or ratified by some court or courts of the Presbyterian Church in the U. S.; whose presidents or principals are members of the said church; all the members of whose faculties are members of some evangelical church, a majority being members of some Presbyterian Church; and which require a course in the Bible, shall be classed as Southern Presbyterian institutions.

II. Those schools, colleges, and universities whose charters or constitutions require that at least two-thirds of their trustees shall be elected, nominated or ratified jointly by a court or courts of the Presbyterian Church in the U. S., together

with a court or courts of other Reformed Churches holding the Presbyterian system of doctrine, at least one-half of such trustees being elected, nominated or ratified by a court or courts of the Presbyterian Church in the U. S.; whose presidents or principals are members of some one of the bodies mentioned above; all the members of whose faculties are members of some evangelical church, a majority being Presbyterian; and which require a course in the Bible, shall be classed as joint Presbyterian institutions.

III. Those schools, colleges and universities whose charters or constitutions require that a majority of their trustees shall be members of the Presbyterian Church in the U. S.; whose presidents or principals are members of the said church; all the members of whose faculties are members of some evangelical church, a majority being Presbyterian; and which require a course in the Bible, may be classed as affiliated Presbyterian institutions, if they so desire.

IV. Those theological seminaries which are approved by and report to the General Assembly of the Presbyterian Church in the U. S., shall be classed as Presbyterian Theological Seminaries.

V. All of the institutions listed above are cordially recommended to our people for patronage and support and the General Assembly is requested to place the

institutions in Classes I, II, and IV upon the budget of our churches as one of the Assembly causes for regular financial support.

VI. It is further recommended that all the funds secured under recommendation V shall be sent to the Treasurer of the General Assembly's Committee of Christian Education and Ministerial Relief, who shall retain not more than five per cent. of the funds from each Synod for administrative purposes, and return not less than ninety-five per cent. to the proper agency or agencies in each Synod for distribution among institutions in its bounds or under its control, as the Synod or Presbytery shall direct.

VII. That the Executive Committee of Christian Education and Ministerial Relief be requested to set forth in its published lists and descriptive pamphlet of schools, colleges, and seminaries, a detailed statement of the exact relationship of each institution to the Church, including the court or courts exercising oversight, the method of nominating, electing or ratifying trustees, the requirements as to church membership of trustees and faculties, the terms of office of trustees, the number of years over which Bible study required for graduation is distributed, and the number of hours a week so required each year.

#### STANDARDIZING.

Your Committee recommends:

I. The following requirements for a Standard Presbyterian College:

1. For entrance—14 units, unconditioned; 12 units conditioned.
2. Faculty of at least six full professors, giving their entire time to college or university work.
3. Four full years of college work in the liberal arts and sciences.
4. Its heads of departments must have the Baccalaureate degree and the M. A. degree, or in lieu of the M. A. degree, conspicuous teaching ability.
5. Endowment—a minimum of \$100,-

000 of productive funds, or an annual income for maintenance of not less than \$12,000; with the understanding that this is to be increased within three years after these standards go into effect to \$200,000, or an annual income for maintenance of not less than \$15,000.

6. A working library of 5,000 volumes, and laboratory equipment sufficient for two years of college work in Chemistry, Physics, and Biology.

7. It must require for graduation not less than the equivalent of two years of biblical instruction of two hours a week each.

8. It must have only such professors and teachers as are members in good and regular standing in some evangelical church.

9. The above standards to go into effect September, 1916.

II. That after September, 1917, no church college except standard colleges, as above defined, shall confer degrees.

III. As the definition of a Standard Presbyterian College Preparatory School:

1. It must give at least 14 units of preparatory work, according to the rating of the State high school inspectors or similar officials.

2. It shall, of course, give no degrees.

3. It shall give systematic biblical instruction during each of the four years.

4. The principal shall be a member of the Presbyterian Church in good and regular standing, and the teachers shall be members of some evangelical church.

#### FINANCIAL PROBLEMS.

Your Committee recommends:

I. That the Assembly's Committee of Christian Education be requested to ascertain the financial needs of the Schools and Colleges under the control of the Presbyterian Church in the U. S., especially as to the following particulars:

1. Debts now existing and needing liquidation.
2. Buildings and equipment needed.
3. Desired and needed endowment.

II. That the General Assembly be asked to take such action as will secure in the minds and hearts of our people a proper sense of the need and importance of our Presbyterian Schools and Colleges, and to employ such men as the Executive Committee may deem necessary to accomplish this work.

III. That our people, recognizing the importance and fundamental position in all the Church's work of Christian Education, be urged to give liberally to the support, equipment, and endowment of our Church Educational Institutions, to the end that these Institutions may be able to give the best possible advantages to our sons and daughters.

IV. That the General Assembly be asked to recommend to the Synods that they unify and co-ordinate their work of Schools and Colleges according to some such plan as that of the Synod of Texas and that they ask their Presbyteries to put their schools and colleges upon their annual budget.

#### AROUSING THE CHURCH.

Your Committee recommends:

I. That the General Assembly be asked:

1. To request every pastor to preach at least once a year on the importance of Christian Education, and to use all proper effort to lead his people to patronize and otherwise to support our own institutions of learning.

2. To request each Synod and Presbytery to urge their pastors to comply with the above request.

II. That the Executive Committee of Christian Education and Ministerial Relief be asked:

1. To prepare a pamphlet outlining the importance of Christian Education and describing our educational institutions and their needs, allowing two pages to each, a copy to be sent to each of the institutions, each of our pastors, and to the proper women's society of each church.

2. To prepare a series of leaflets on

Christian Education for the general use of our School and College men.

3. To arrange, if possible, to have our educators address congregations, Presbyteries, and Synods at favorable times on this topic, and to endeavor to have one strong speaker address the General Assembly each year on this cause.

4. To urge our seminaries to impress upon their students each year, especially upon the members of the senior classes, the obligation of keeping before the congregations they will serve, the fundamental need for Christian Education, the Schools and Colleges of our Church, and the privileges and the duty of our people to patronize and to support them.

5. To inform our pastors, Presbyteries, and Synods of the requests suggested above, and to urge their compliance.

#### LOAN AND SCHOLARSHIP FUNDS.

Your Committee recommends:

I. That renewed and persistent efforts be made to increase the Loan and Scholarship Funds of the various Institutions and of the Assembly. To this end we suggest that our pastors and sessions be requested to make free use of the literature on this work, issued by the Executive Committee of Christian Education, and in private and from the pulpit commend this cause to our people.

II. That aid to students in all cases, so far as possible be made on the basis of a loan rather than of a grant.

III. That in the case of candidates for the ministry the General Assembly adopt as its sole plan the wise policy adopted in 1906 (?) of furnishing aid to candidates on the basis of a loan to be repaid either in money or in service to the Church.

IV. That the fact be made clear to students at the very beginning of their receiving aid that unless they maintain a satisfactory standard of character, diligence, and scholarship all aid will be withdrawn.

## AD INTERIM COMMITTEE.

We also recommend that this General Assembly appoint an Ad Interim Committee to continue the study of the entire educational work and problems of our Church.

(Signed) HENRY H. SWEETS,  
GEO. H. DENNY,  
J. I. NORRIS,  
LYNN R. WALKER,  
F. H. GAINES,

GEO. H. CORNELSON, JR.,  
J. R. DOBYNS,  
D. S. GAGE,  
W. B. MORRISON,  
WM. J. MARTIN,  
A. E. SPENCER,  
WILLIAM DINWIDDIE,  
R. E. VINSON,  
HENRY LOUIS SMITH,  
*Committee.*

## STANDARDS FOR HIGH SCHOOLS AND COLLEGES

THE following paper was read by President Gaines at the Pre-Assembly Conference on Education, in Atlanta, Ga., May 13-14, 1913.

The program was "What Can the General Assembly Do For Her Schools, Colleges, and Seminaries?"

"(1) Establish Standards for High Schools and Colleges. (2) Correlation of Schools, Academies and Colleges. (3) Systematize and Unify our Educational Institutions. (4) Information and Inspirational Work. (5) Clearing House for Facts of Educational Progress and Conditions. (6) Bureau of Information Concerning Teachers for Presbyterian Institutions."

If you will turn to the program and read the fine print, you will see that the particular subject I am to present is contained in that fine print, particularly this: "(1) Establish Standards for High Schools and Colleges." I wish to speak to you on the movement for the standardization of colleges and schools. I have consulted the following authorities on this subject: "Present Standards of Higher Education in the United States," by United States Bureau of Education; Minutes of "The Association of Colleges and Preparatory Schools of the Southern States," Bulletin of Board Education of the Methodist Church (North), and letters from different sources.

First, I call your attention to the extent of this movement. The United States

Bureau of Education, in this pamphlet under the heading of "Some Standardizing Agencies," gives a list of forty-one agencies that are engaged in standardizing institutions of learning in our country. An examination of this list shows it is national. It includes not only the universities, colleges and schools, but also leading professions and many societies of learned men.

Second, The power of this movement. The particular power of this movement is shown by the following facts: (1) The ablest leaders of education in our day, and the greatest names in the educational world are behind this standardizing movement. (2) The greatest colleges and universities of America are behind the movement. (3) The most powerful educational organizations are behind the movement. Here are some of them: The National Educational Association, the U. S. Bureau of Education, the New York State Educational Department, the Association of Colleges and Presbyterian Schools in the Middle States and Maryland, the New York Central Association of Colleges and Preparatory Schools, The Association of Colleges and Preparatory Schools in the Southern States, Collegiate Alumnae, Carnegie Foundation, the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Presbyterian Church, U. S. A. I have a letter from the Secretary in which they give their definition of the college and say they

have already begun the standardization of their institutions. (1) The power of the professions is behind it—the medical profession, the profession of law, the dental profession, and others. (5) The spirit of the age is behind it. This pamphlet has the significant sentence, "Our age makes standards imperative."

I take it, then, this movement, so wide in its extent, has irresistible power.

Third. The *design* of this movement. (1) The design is the elevation and improvement of educational institutions. The very purpose of a standard is an increased degree of excellence and efficiency. I think if we accept this which I believe is almost self-evident, then none of us ought to be afraid of standards. It gives us something toward which to work, and if we can attain a high standard we will render our institutions more efficient, more influential, and prepare them to do a better and higher grade of work. (2) The design is to separate secondary education and college education, and I believe this is in the interest of both. I have had some experience. I have been connected with both. I have worked all along both lines, and I believe this is true, that this separation is in the interest of both the secondary school and the college. (3) The correlation of the preparatory school and the college, so that when a student finishes the preparatory school he will be prepared for the college, that is, for regular entrance into the college. (4) The design is to unify the entire educational system. Standardization is the basis of correlation, and correlation is the basis

of unification. I believe if you will turn to this fine print at the bottom of the page you will see standardization is the basis of this whole program.

Fourth. The *importance* of standardization. (1) It is necessary to the largest usefulness. Standardization means improvement, increased influence, increased power, larger recognition, leadership in education, falling in with the great movement of the day, and means in every way a betterment for our educational work. (2) It is necessary to keep in line with the great educational progress of the day. I believe we ought to throw ourselves into all the movements of the day which have for their end the improvement of educational conditions and the building up of educational ideals and standards. (3) It is important in order to secure endowment. A good deal has been said at this conference about the securing of endowment. I have had some little experience on this line, and I believe what a great many donors now wish to know is where the institution stands before they give. This thing of standards has gotten among the people, and it is going to get more among the people, and students more and more will go to institutions of recognized standards, and men who have money to give are more and more going to inquire as to the standard of the institution before they are willing to give of their money to it; and I believe it is necessary, in order to secure endowment, that our institutions shall be recognized as measuring up to the best standards of colleges and secondary schools.

## RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

During the first four months of the current year the following amounts have been remitted: Christian Education and Ministerial Relief (General Fund), \$9,763.68; Education for the Ministry, \$2,928.45; Ministerial Relief, \$7,967.53; Endowment Fund of Ministerial Relief, \$757.99; Home and School, \$963.26;

Schools and Colleges, \$154.16; Student Loan Fund, \$512.69. Total, \$23,047.76. During the same period last year \$27,123.17 were received. This makes the total decrease \$4,075.41.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

## THE MISSIONARY OBLIGATION

THE missionary periodicals have been full of praise for a Cuban Church, which gave \$15 "for Foreign Missions," the money being used to establish a school for Spanish-speaking people. This benevolence in itself was worthy of the highest commendation; but the question is raised, was it, as a matter of fact, a contribution to Foreign Missions? If a church on the foreign field gives to missions, should it not be credited to Home Missions? In order to be classed as Foreign Missions, should not the gifts be contributed to some other nationality than that of the giver?

Dr. J. G. Snedecor, Superintendent of Colored Evangelization, and Dr. E. O. Guerrant, President of the Soul Winner's Society, report occasional gifts from the foreign field for colored or mountain evangelization in this country. These gifts are in a certain sense gifts to "Foreign Missions," although expended in a nominally Christian country, but it is something out of the ordinary for a church in foreign lands to send a contribution for the unevangelized section of America.

Inasmuch, however, as the needs in foreign fields is much greater than in so-called Christian countries, is there in reality any obligation upon unevangelized lands to undertake Foreign Missions? Would not the rule of the Apostle Paul especially apply in their case: "If any man provide not for his own, etc.?"

The Huguenot Church of France is expending a quarter of a million dollars on

Foreign Missions, and at the same time making frantic appeals to the United States for funds to assist struggling Protestantism in France. Would it not be wiser to use their own mission funds in France, in their tremendous struggle with Catholicism? Such action might savor





somewhat of selfishness, but would it not have the flavor of common sense?

The same consideration would not, however, apply in our case. The United States is abundantly able to care for its own work, and at the same time take a leading share in the world's evangelization besides; and we cannot make Home Missions an excuse for neglecting Foreign Missions. Obligation is not only measured by ability, but is the only limit to responsibility.

Our struggling Home Mission churches must not be allowed to provide only for themselves. No sooner are they organized than the obligation of world-wide evangelization is laid upon them; and right nobly are they responding to the call. The following illustrations have just come under observation:

Walter, Okla., is a small Home Mission church of only twenty members and owes

about \$500 on its house of worship; yet it recently contributed \$240 toward the Foreign Mission debt, this being \$12 per member. If our entire Church gave in the same ratio, we would raise annually for Foreign Missions three and a half million dollars. Shawnee, Okla., was organized with twelve members, and when only two years old it pledged \$120 for world-wide evangelization.

The Assembly's Home Missions is one of the chief assets of Foreign Missions. It is forever expanding the home base in order to reach farther and father "unto the utmost part of the earth." The ultimate aim of Home Missions is always Foreign Missions. "Save America to save the world." A gift to Home Missions is always an indirect gift to Foreign Missions. A Home Mission investment to-day means Foreign Mission dividends to-morrow and forever after.

## CITY MISSIONS AND THE IMMIGRANT

FOR some years the Home Mission topic for September has been City Missions. As it is the recognized tendency of foreigners coming to our country to establish themselves in the cities, and then congregate in communities of various nationalities, the subject of City Missions has always been to a large extent a study of the foreigners in America.

It is perhaps not unusual, therefore, that most of the articles presented this month should describe the condition and needs, and emphasize the exceeding promise of the foreign portion of our population. But there is, in this case, a stronger reason than mere coincidence.

Home Mission Week in November, 1912, proving such a force in arousing our people to the tremendous import of mission-

ary work in our own land, it was decided to make this an annual observance, and each year to place the emphasis upon some special aspect of Home Mission work. The outstanding fact just now in American Home Missions being the flood of immigrants pouring into our country, most appropriately the central thought of Home Mission Week in 1913 will be Immigration.

To further increase the interest of our people in this occasion, the Home Missions Council requested that all co-operating Home Mission agencies begin in September, through their publications, the presentation of this specific work. Consequently, the Home Mission Department this month is devoted almost exclusively to the consideration of Foreigners in the South, and the share that our Church has in winning and holding them for Christ.



## THE GOTHs AND VANDALS AT OUR FIRESIDES

REV. E. W. McCORKLE, D. D.

**D**URING the last years we have suffered a peaceful invasion by an army more than five times as large as that which swept over Southern Europe and overwhelmed Rome.

### THE EUROPEAN LAYER.

Superimpose a layer of Slavs, Teutons, Greeks, and Latins, including Mexicans, on the Negro population, and you have a part of the South's problem to-day. And in this reckoning no regard at all is paid to the city's submerged tenth, the mill hand, or the mountain man. Add these, and then consider the proposition now before the Church.

### THE BREEDING GROUND.

The breeding ground of Europe has been transferred, in part from the forests of the Danube and the Black Sea, from the Tiber, the Rhine, the Po, and the Aegean, to the Mississippi and our own firesides. And the peril is plain! Is it impossible that the dream of the New Zealander who stood on the ruins of London Bridge may yet come true with us? Are not we rearing the Goths and Vandals in our homes, and can they not pull down and destroy the aegis of the civilization which protects them?

Senator Hill, of Georgia, never said a wiser thing than that, "Who saves his country, saves all things; and all things living, bless him. Who lets his country die, lets all things die; and all things dying, curse him." *There is only one way to save it.*"

### ON THE APPALACHIAN PLATEAU.

Take the incipient civilization in that vast backyard of nine great common-

wealths, and think of its possibilities. See that splendid giant with his head in the snow, and his feet in the cotton fields; one hand in the Blue Grass, and the other in the vine and corn of the Piedmont slope. Thence is coming the lumber, the coal and the iron, as well as the men and women, who will in large part dominate the destinies of the South.

That giant long asleep is awake; and, just as in the past, the mountain will overrun the plain. If these mountains become the abodes of mammonism, materialism, devilism, the virus will spread, and the cancer will lay hold on the vitals of these great contiguous commonwealths. And it requires no prophet to predict the result. On the contrary, if the splendid schools and churches in that splendid section, the finest possible missionary agencies, are properly supported, the plateau will possess the highest strategic value as the base of the missionary operations of the Church. Set the lights like Davis and Elkins, in West Virginia; Lees and Highland, in Bloody Breathitt; Plumtree and Banner Elk, in North Carolina; and Nacoochee, in Georgia; in those dark places, and you revolutionize that section, and change the menace to a blessing for the Church.

### THE CHILDREN OF STRANGERS.

The children from beyond the seas and the children of the hills are the mighty alphabet in which the history of the South will be written in the time to come.

"Who saves his country, saves all things; and all things living, bless him. Who lets his country die, lets all things die; and all things dying, curse him."

There is but one way to save our country.

*Rockbridge Baths, Va.*

THE DUTY OF AMERICAN CHURCHES TO  
IMMIGRANT PEOPLE

MRS. MARY CLARK BARNES.

**M**RS. BARNES is the founder of the Fireside League, a movement intended to teach the immigrant to read and speak English, by the use of simple text-books based upon the Bible. She is also the author of "The New America," a study in immigration, which has been chosen by the Council of Women for Home Missions as the mission study text-book for 1913-'14. This book has had most enthusiastic use at various summer missionary conferences, notably at Winona and at Montreat, and will be the base of much fruitful study this fall and winter.

The success of the Fireside League, and the value of this latest text-book on such an important subject, give particular force to the following article:

It seems to have been the need of an Immigrant Protective Association in Jerusalem which called into existence the first body of deacons in the Christian church. The fact of their being required to be men "full of the Spirit and of wisdom," as well as "of good report," indicates an estimate of the importance of the work assigned them. The complaint which led to their appointment was that some foreign women were being "neglected in the daily ministration."

To-day in America the neglected foreign element is so large a proportion of the entire population as to emphasize anew the need of the Spirit and of wisdom in dealing with it.

Much is being done by American churches to give religious instruction to immigrant people in their own languages. Nobly Christian as this work undoubtedly is, it cannot fully meet the needs of the multitude of strangers within our gates who are handicapped in every phase of the struggle of life by their ignorance of the language of the country in which they are living.

In the last 1900 years, and notably in the last nineteen years, we have learned something of the value of preventive measures in dealing with need. To-day we all agree that if an able, industrious man or woman is unable to earn a living wage because of inability to speak our language, the religious as well as the scientific way of meeting the need is to teach the language rather than to arrange for permanently supplementing the

diet by means of a breadline or through a charity soup kitchen.

The ability to understand and to speak English is the strongest implement of self-help that can be given in America to one unacquainted with our language. Without it all other helps are inadequate if not impotent.

The State through its public schools, the churches through their Sunday and industrial schools, philanthropy through child-welfare organizations, all are engaged in ministry to children. Inadequate results, especially in the case of the children of immigrants, are due to failure to include parents as well as children in the ministry of teaching.

The children of immigrants, required by law to be educated in English, acquire the new language and the new standards of life in an almost incredibly short time. Then comes the rift in the family life.

The child counts himself an American; salutes the Stars and Stripes with a grace all his own: sings "My Country, 'Tis of Thee" as lustily as any descendant of the writer of our national hymn, and feels a growing consciousness of the inability of his foreign-looking, foreign-thinking, foreign-acting, foreign-speaking father and mother to guide him in ways of American life. Out of school he becomes a law unto himself, with the inevitable results found in court records.

Next to love, the primary, fundamental need of childhood is recognition and reverence for parental judgment and authority. But love, however great, needs for efficient expression the medium of a common speech, the inspiration of common ideals. How many churches are engaged in the ministry of teaching English to immigrants, enabling them to keep in sympathetic touch with their children, to maintain the normal relation of guidance and control, and to incite them to careers of usefulness and honor?

A government of the people, by the people, cannot long be held at a level higher than the people. By as much as the number of citizens in the alley exceeds the number of citizens on the avenue—by so much can the alley out-vote the avenue on any issue that may arise. *Each year brings a million opportunities for promoting new ideals of Christian citizenship.* At the present rate, this generation will see the arrival of 33,000,000 immigrants, more than 26,000,000 of them speaking languages other than English, and bringing with them habits, customs, ideals, as alien as their speech. Have American churches any special



New Americans and their adopted flag.

message with which to meet this great incoming tide of human life?

In some sections a demand is heard that, in deference to the new-comers, Bible-reading and even the singing of hymns be banished from our public schools. Were this demand granted we should present to the world the spectacle of a nominally Christian nation, in which the national system of education fails to acquaint the rising generation with the source of those ideals which are fundamental to the national life and character—ignoring the existence of that literature which has been more potent in modern civilization than any other body of literature that the world ever has known.

The great majority of our non-English-speaking immigrants come from countries in which the Bible is not an open book, and in which they have had little opportunity to judge of its value. Green, the great historian of the English people, says:

"No greater moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible \* \* \* Far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large \* \* \*

its effect in this way, however dispassionately we examine it, was simply amazing. The whole temper of the nation was changed. A new conception of life and of man superseded the old. A new moral and religious impulse spread through every class."

This is the dispassionate verdict, not of an ecclesiastic but of a clear-eyed historian of national life. Does America need to-day less than England needed three hundred years ago, "a new moral and religious impulse?"

That new religious consciousness which the great historian describes as coming into England with the coming of the Bible in the common speech of the people, was strongly dominant in those who crossed the sea to make the new England on these shores. To day the old Pilgrim stock is fading out, and is being replaced by immigrants. To them, even as to the people of old England three hundred years ago, the teachings of the Bible in the speech of everyday life would fall "On ears which custom had not deadened to their force and beauty."

Protestant Christians have gloried in the independence of church and state in America. Have American churches realized their consequent obligation as well as privilege, to supply in the life of the people that which the State may fail to give?

## CHRIST IN OUR MIDST

REV. J. A. BRYAN.

**T**HE most difficult work that any Church tries to do for Christ is its greatest. The work being done among the foreigners of the South is to many minds one of the biggest tasks that

our Church, since its separate organization, has undertaken in the home land. The work is difficult from the "inside and outside." Only three out of ten of these aliens who come into the Southern States

are Christians, or even knew how to be saved. Some are Romanist, the large majority are nothing. It is a sad fact that many with whom our workers have to deal here have no idea of the worship of God. Surely Jesus died to save these thousands.

Our Church is not neglecting these people. Here in the Birmingham District, Ensley, Mylan, Pratt City and old Birmingham, there are 16,000 foreigners, and 10,000 in the surrounding mining camps.

The Lord has certainly helped here in this work. There are six points from which the light shines—two night schools, three day mission schools and one kindergarten. There are 160 enrolled in these day and night mission schools and classes.

We think this a great work when we have so many obstacles. Romanism fighting us; unbelief on the part of many Christians; criticism by some, not a few. Very often the devil speaks, and declares there have been very few converts. In all, we thank God and take courage. The little children are telling the truth: a year ago some of them knew nothing of the truth. Two years ago many of the parents did not wish their children to attend our schools, now they compel them to attend.

Eleven young men, Italians and Greeks, are in one of our Sabbath school classes. They are interesting others. They sing our Gospel hymns. Two years ago they knew not a word of English. We all need a "faith that will not shrink" to do more of this work for Christ. In working among these people here we have to remember that they are not all of the same class, or from the same section of the Old World, and some are easier to reach than others. Some take to our ways of work, some do not.

We hear a great deal about the need of better equipment. We should be very faithful in using well the equipment we have. Moses did mighty things for God with an old crooked stick. The mighty God equips these out-of-the-way people in our midst.



Alice Marguerita, an Italian waif, brought to the Mercy Home in Birmingham by Salvation Army worker.

The call of God to the young people in our schools and colleges, to give their lives to this foreign work at home, is certainly loud and clear. The sessions in our city churches could organize mission Sunday schools at many points, and try to get the foreign children to attend. They are like other children, they like to have some one love them.

We see these people congregated on our streets, in our street cars, and some sections of our cities. They cry to us for help.

The faithful workers in the Birmingham missions are simply infatuated with the work. They are not discouraged. They are giving their best. Many are praying that our Church will continue to do greater things for these "strangers within our gates." The lives of many of these boys and girls are influencing their friends to higher things.

*Birmingham, Ala.*

## THE PEOPLE'S FRIEND

“THE COMMON PEOPLE HEARD HIM GLADLY”

MARIANNE FARNINGHAM.

Three Syrian summers on the lake  
 And on the mountain side,  
 Men watched and weighed and tested Him,  
 Whom last they crucified;  
 The great men of the cities scorned  
 His mission and His claim:  
 Who was this Christ of Nazareth?  
 The Man of lowly name?

But when He walked amid the corn,  
 Or rested by the well,  
 Or paced the hot ways of their town  
 With wondrous things to tell,  
 Pathetic eyes were turned to Him  
 As careworn men passed by:  
 And when His gentle voice was heard,  
 The wayfarers drew nigh.

They listened, and the darkened world  
 Grew fair with morning light;  
 From weary shoulders burdens rolled,  
 And life's dim ways were bright;  
 Hope touched the weary, wistful souls,  
 Darkened with sin and care,  
 And goodness was the heart's desire,  
 And speech was turned to prayer.

Eyes, lighted with the new-found joy,  
 Were turned toward His face;  
 The common people had not known  
 Such dignity and grace;  
 And when He smiled and looked at them,  
 Seeing them sick and sad,  
 He loved, and healed, and pardoned them,  
 Till they were strangely glad.

Ah, gracious Saviour of the world,  
 The people are the same,  
 The wistful, weary common-folk  
 Still need to know Thy Name.  
 Why fail Thy messengers to cheer  
 The sin-sick and the sad?  
 Oh, teach them how to love, and make  
 The common people glad!

## THE WORK OF A MISSIONARY COMMITTEE

MISS ANNA DOGGETT.

SINCE they cannot “heathen lands explore,” the members composing the Missionary Committee of the Westminster League of the University Presbyterian Church, Austin, Texas, are constantly on the lookout for any missionary and social service work that can be done at home.

Last fall the Committee found that, near the site of the new dam being built across the Colorado river, there had suddenly appeared what seemed to be a little Mexican village. In the tents and brush-covered shacks, crowded in disorderly fashion around an open square, 300 Mexicans were living—workmen and their families. Some of these had been brought over from Mexico, others had come from the various places this side of the border, where they happened to be sojourning for a season. There were no Christians among them, many had never heard the Gospel, and all kept the Sabbath as a gala day. Here,

the Committee of young people felt, was an opportunity that could not be neglected for sharing the Gospel.

On a Sunday in October, eight or ten of the students went out to the camp to hold the first Spanish service. More than one hundred Mexican men soon crowded around the platform, the majority, of course, merely idly curious as to what was going to happen. Several songs were sung in Spanish, a little timidly and uncertainly perhaps by those who were not persuaded that they could quite “talk like a native,” and Mr. J. C. Ramsay, a student from the Theological Seminary, made an earnest talk in Spanish. The Mexicans stood respectfully, most of them with hats off, and as we sometimes say, “hardly took their eyes from the speaker's face.” When the service was over, quite a number asked us to come back again.

Since that time the work has continued without interruption, services being con-



Market day in Mexico. It is from such scenes that many Texas-Mexicans have recently come.

ducted every Sunday afternoon. Besides this, Spanish Testaments and tracts have been distributed, and personal work has been done. One man was received into the Mexican Presbyterian Church a short time ago, and there are a number of inquirers.

The novelty of the service, of course, attracted many listeners the first few Sundays, who did not "stick." Numbers of the Mexicans stand around in the square in groups, and do not commit themselves

to coming to the platform for the service. Hence the actual congregation is at times somewhat slim. The work will be continued, however, as long as the workmen remain, and we pray that the Spirit will use this sowing of the Word in bringing many to believe on the Lord Jesus Christ as Saviour, "for there is none other name under heaven given among men whereby we must be saved."

*Austin, Texas.*

## AMONG THE SLAVS IN VIRGINIA

REV. ROBT. HARDY VISER



**R**EV. John Ujlaky, a native born Hungarian came to this field in December, 1910. He has labored from the beginning under great difficulty because of the former history

of several men who claimed to have come as missionaries under authority of Mission Boards, but were attracted to the field by the "loaves and fishes." They

deluded and defrauded the people, often charging as high as \$20 or \$30 for a funeral service, or baptism. Mr. Ujlaky, therefore, had to gain the confidence of the people before they would attend the services.

At Dorchester, Va., preaching services are held regularly every month, resulting in the past few years in about twenty-five additions to the church. There have been also a number of baptisms, which, according to the native idea, means full membership in the church. The people attend regularly, and seem anxious to hear the old story of Jesus and His love.

At Stonega, another coal operation, Mr. Ujlaky has been very successful. The

company erected a commodious building, which was dedicated in January, 1911, with an overflowing crowd present. A communion service was presented by some friends of the church, and at the close of the dedicatory service these faithful followers of the Master gathered around the Lord's table for their first communion. Regular preaching services are held, and a number have united with the church.

At Tom's Creek there is a large congregation of eighty members, but no church building. The coal company has promised to erect a building soon, and \$150 has been subscribed by the members. At present, services are held in a dwelling house, with the inevitable result of only a fair attendance. The work in this town is most promising, for there is a large Hungarian population here, and they are slowly but surely being won to Christ; and greater results, I am confident, will be apparent as soon as the church building is completed.

At a funeral service in Roda, Va., conducted by Mr. Ujlaky, the people "called" him to preach for them, and sixty Hungarian Presbyterians at this place listen eagerly to the grey haired minister as he tells the "good news." There is no church building, but the coal company operating this field has promised to supply the need in the near future. From this, shall we say, "predestinated beginning," has grown an ever increasing work.

At Dante, Parde, Kooke, Glamorgan, in Virginia, and Warren and Benham in Kentucky, preaching services are held by Mr. Ujlaky as often as possible. There are about sixty members of our Church in these towns.

Asked by the writer how he likes the work, Mr. Ujlaky replied: "I wish to thank God and the Home Mission Committee, on behalf of my people, for the opportunity given us not to be ground in the dust,

but to have been lifted up and helped to keep our religion, and in our own tongue to hear the words of Jesus and to be saved for Him." He said at one time: "I am with gray hairs working honestly—not for money—but for Jesus and the Church."

The efficiency of this work is handicapped by the lack of laborers, only one man doing the work of two or three. Mr. Ujlaky walks ten, and often fifteen miles a day, to make his appointments.

The people all seem to be working harmoniously, and their confidence and trust in their under-shepherd is growing steadily; a step far in advance, for these people, so long imposed upon by false prophets, are wary and must be carefully won back.

Owing to the broad field and the limited time of the lone missionary, it is impossible to conduct Sunday schools at the numerous points. However, in his indefatigable pastoral work, individual training is given in the doctrines of our Church.

When we remember that history proves these people have an intensely religious nature, and we realize that they will become the future citizens of this country, the importance of evangelizing them, and thereby laying a solid foundation for Christian citizenship, is second to none. This is our time of opportunity!

Speaking for Mr. Ujlaky, and using his own words: "I have investigated every place where I found Hungarian and Slavish people, and I have tried to do my best to teach them. I am proud that THE MISSIONARY SURVEY has given me this opportunity to tell of my work, and pray that the Great Lord of the Harvest will send forth laborers, for 'the harvest truly is plenteous, but the laborers are few.'"

*Norton, Va.*





## FOUR YEARS AMONG THE CUBANS OF TAMPA

REV. P. H. HENSLEY, JR.

THE presence of a large number of Spanish-speaking people in Tampa was a challenge to our Assembly's Home Mission Committee to establish a mission among them, so that our Church might do its part in giving them the message of a pure Gospel.

In the four years, during which the work has been carried on, the aim has been to bring it to a point of success and efficiency where it might have an organized life of its own that would enable it to nourish and propagate itself and gather momentum in the community. To achieve this result the various means usually employed, as Sabbath school and evangelistic services, children's and young people's societies, with day school and relief work, not to speak of social gatherings and entertainments, have been diligently used.

Yet with all that has been done, very little in the way of visible and permanent results can be shown. Various obstacles have been encountered that have rendered the work slow and unproductive. A long strike among the cigar makers; the shifting character of the population; their sensitiveness, pride and love of display and pleasure; with deep-seated religious prejudices and indifference, have combined to make the work not impossible, but very difficult.

The greatest handicap, however, has apparently been our lack of, and crying need for suitable equipment. This has hindered us from the very beginning. At first cramped and then badly located, and always ill-adapted quarters, have kept us from making an appearance that will appeal to a people who have an inbred pride in imposing and attractive buildings for religious purposes. We have lost prestige and adherents, and have suffered ridicule because of our not being able to present a dignified or even respectable front, or to hold out any definite prospect of a permanent home in the community.



Active members of the Cuban Mission. Incidentally, the absolute necessity of a new building is seen.

We trust, however, that a brighter day has dawned for this needy and important work. The Assembly's Committee has recently purchased two desirably located lots, where the buildings necessary for our complete equipment will be erected. The local churches and missionary societies of the Presbytery have furnished funds sufficient to pay for a piano, erect a temporary structure and seat it. This tabernacle is to be used as a chapel until funds are in hand for a church building. It can then be converted into a school room, gymnasium, or social hall, and so in the end form part of the needed equipment. The missionary societies and Sunday schools of Florida are making special efforts to raise a part of the funds required for this purpose, and are co-operating heartily with the Assembly's Committee in the equipment campaign undertaken by them.

Because the visible results of the work thus far have been slow and meagre, there should be no misgivings on the part of the Church that it has undertaken a futile and unnecessary task. While the work can never be expected to become entirely, or even largely self-supporting, yet the Presbyterian Church has undertaken here a work that is worthy of wise planning and persistent effort.

We occupy a section that is virtually

untouched by others, and presents a field amply sufficient to engage our endeavors for the future. Our opportunity is equal to that of any other Church at work among these people, while Presbyterianism makes its own peculiar appeal to them. Even granting that the territory could in course of time be evangelized by others, our efforts added to theirs will bring to pass the desired results much more quickly and effectively.

The Church faces here an opportunity and a duty—an opportunity to minister in the things of the Gospel to the immigrant that makes his home with us;

a duty to do well what we have undertaken to do, to speedily provide an equipment that will be adequate for the varied needs of the work, and that will give it standing and prestige in the community.

We would earnestly bespeak for this mission a wider interest and support. You can share in it by your prayers and your gifts. Give largely and give quickly, that it may be speedily placed in a position where it can win and hold the confidence of the people for whose welfare it has been established and carried on.

*Ybor City, Tampa, Fla.*

## CITY MISSIONS IN NEW ORLEANS

OF the twelve churches of the Methodist Episcopal Church, South, in New Orleans, we are told that only three are self-sustaining, the rest being helped by the mission funds of the church at large, which is also contributing many thousands of dollars to help feeble congregations erect attractive houses of worship, and to maintain some institutional work for the special benefit of the Italians. The Methodists, like the Baptists, recognize the value of this work in the great cities, and are willing to supply whatever seems to be needful to carry it on.

\* \* \*

The estimate which our Baptist brethren place upon the value of City Missions is shown by the fact that in New Orleans, where the denomination has but one self-supporting church, their Mission Board is pouring out thousands of dollars to sustain and equip the work. They have built another new house of worship, in a growing neighborhood on Jefferson Davis Parkway, the third to be built by them within the past three years, the great bulk

of the money put into them being from the Board itself. On two of these churches they have spent ten thousand dollars each, and on the third, on the most fashionable avenue of the city, where much style and attractiveness must be shown, more than thirty thousand dollars. If these brethren did not think the work worth the investment, they would not put it there. We may learn much from them as to our duty.

\* \* \*

Our own Church has in the city of New Orleans, not including the two suburbs of Gretna and Westwego, fourteen churches. Every one of them except the Italian, French and Berean, colored, is self-sustaining, asking and receiving nothing whatever from the general funds of the Church. The more need, therefore, and the more propriety of the Church at large to help the local churches to develop the openings which are all around them and full of promise of early results. There are ten or eleven localities into which our Church can enter right now, the work already having been hopefully begun in

most of them. It will cost something to develop them, in lots which ought to be the most desirable kind, plain but well adapted buildings and other equipment. The churches which have been keeping up some of these points ought to be liberally helped by others in the larger demands of the case. They are doing a noble work. While faithfully sustaining themselves, some of them only by the utmost liberality and self-denial, they should have the assurance of the sympathy and support of the Church at large. A Church Erection Fund that would enable such points as

this to develop their opportunities would be a blessing.—*Presbyterian of the South.*



The Presbyterian Hospital in New Orleans. The beautiful realization of a long time dream and much work.

## SHARON CHURCH, HART COUNTY, GEORGIA

REV. E. L. HILL.

**A**BOUT ten years ago a colony of Germans settled in Hart County, Ga. They numbered about one hundred souls, and nearly all bought their own farms, which were just large enough to be cared for and looked after by their owners.

It was not long before the stability and true worth of these settlers were appreciated, and many American-born persons moved into the community, which to-day is thickly settled with substantial and intelligent self-sustaining farmers.

These people, mostly Lutherans by rearing, asked that a Presbyterian minister come and hold services for them, and the Rev. T. H. Newkirk, who was at that time pastor of the Royston group of churches, accepted their invitation, and preached to them from time to time.

In September, 1911, Rev. J. D. McPhail, Supervisor of Home Missions for Athens Presbytery, assisted Rev. Mr. Newkirk in a series of services among them; and as a result a church which they have named "Sharon" was organized with twenty-eight members, since grown to thirty-five.

The Sunday school was started with an enrollment of thirty-five, which has now increased to 150.

Immediately after the organization of the church several members offered to donate a lot for the church building.

While they were inspecting the different sites, the county surveyor came along the road, and volunteered to survey the lot they decided upon, and lay it off for them. Their minds were quickly made up, the lot was selected and soon surveyed. In a few days lumber was on the ground, and the members of the church were busily engaged constructing their own house of worship.

This commodious and attractive building stands to-day free of all debt, a monument to the self-sacrifice and faithful devotion of these Christian people, and of the timely assistance given by the Executive Committee of Home Missions, through the generosity of the Independent Presbyterian Church at Savannah, Ga.

As soon as the church was built they asked for a pastor, and are now being served by Rev. G. M. Howerton, of the Royston group of churches. This church is composed of industrious and self-supporting farmers, who are generous in their gifts, and who regard their church as essential to the good and progress of their colony. The ruling elders are Messrs. Macjeweski, Pierce and Roucouiski; and the deacons, Messrs. J. J. Huggins and Amos Macjeweski.

This church is sure to become a stronghold for the Presbyterian faith in that section of the State.

*Athens, Ga.*

## GIVING THE GOSPEL TO THE JEWS

**A**N ELDER in our Church, an earnest friend of Israel, who believes that, as a denomination, we are proving recreant to the Lord's command to give the Gospel "to the Jew first," has written to *The Christian Observer* at Louisville a strong appeal that we no longer delay in proclaiming to God's chosen people the "hope of Israel," as fulfilled in Christ. We give his letter in part:

"Amongst these people are many who are drifting away from the strict ties of the orthodox belief. Among the younger Jews are some, if not many, who are listening to the question of the divinity of Jesus Christ and the salvation offered through Him. Missions for the Jew are rising up in many places—England, Canada, and in our northern cities. Why is it we are callous in this matter? It is not for want of money. It is not surely for lack of interest in the souls of men. The only other conclusion is then, that it is for lack of knowledge, which our preachers ought to be able to impart.

"Learned men in our denomination have discussed the prophecies bearing upon the Tribes of Israel and the revivifying of the Twelve Tribes. A study of the prophets and the far reaching intimations they give of the times we live in and the issues to come, would repay the study for themselves, and more than repay the Church at large for the history that is to-day the outcome of prophecy.

"Editor, press upon the pastors to give attention to this great mission. It is the grandest work that ever the Church attempted. It will be the grandest achievement she ever will master. The Gospel has been proclaimed in every land. It has been translated into



A Jewish mother and child.

every dialect and language of human speech. What is left to do but do that which the Saviour commanded—"To the Jew first?" The Christ forgave. Let us forgive.

"It has been my privilege to speak to many Jews, and always to find them most respectful, and ready to listen to what is said. The time is ripe in their history to reach them with a living Gospel. It is one of the shames of our Christianity that we don't appreciate the Jew at his true worth. Let him taste the Gospel and see what he will do for our Southern Church! Read the speeches of learned Jews, and you will note how changed they are to-day about Jesus of Nazareth. He is to them a great Hebrew prophet. There is but a step to their declaring Him the Son of the Blessed."

The same paper has this to say of the world-wide mission to the Jews:

"A real service has been rendered to the Jewish people by the publication of a chart entitled, *The Messiah of the Targums, Talmuds and Rabbinical Writers*, by Joseph M. Tydings, M. D., of Louisville, Ky. In this chart, Dr. Tydings presents without comment, side by side, (1) Messianic prophecies, (2) quotations from the Targums, Talmuds and Rabbinical writers, and (3) the fulfillment in Christ.

"The chart is intended for use by those who would aid in "The World-Wide Mission to the Jews," an organization of which the author was the founder and organizer. Dr. Tydings has long been interested in missionary work to the Jews and has been the instrument of the organization of many Missionary Circles to the Jews. He advises that the chart be given to the Jew without argument or comment and that he be asked to read what writers



Fnyga and Rebecca, Russian and German Jewesses.

of his own race have said, and consider with this the Messianic prophecy and its fulfillment in Christ. The gift of the chart is to be followed by prayer by all the members of the Circle for each Jew to whom a chart has been given.

"The Jews are God's chosen people and our elder brothers. We are indebted to them for our Bible, both Old and New Testament, all of which was written by Jews; for our Saviour, for Jesus was a Jew; for our religion; for our civilization; for our prosperity; for our wealth; for our power; for our greatness. We

should be willing in return to do something for the Jews.

"This chart has been blessed to the conviction of some who have read it, and it will prove to be at least one agency that Christian people can use in approaching the Jew in an effort to lead him to a knowledge of Jesus Christ as the "Star out of Jacob," the promised Messiah who should save the world."

Copies of this chart (10 cents each, 12 for \$1.00) may be obtained from the Executive Committee of Home Missions, P. O. Drawer 1686, Atlanta, Ga.

## GIVE THE GOSPEL TO THE JEW

To the Jew first. (Rom. 1: 16.)  
Give to him who gave the Bible;  
Think from whence it came to you;  
Do you love your precious Bible?  
Then restore it to the Jew.

Do you love your holy worship?  
He preserved the word for you.  
Preach Emmanuel, God's anointed;  
Preach the gospel to the Jew.

Do you love your precious Saviour?  
Jesus Christ was born a Jew.  
What should then be your behavior?  
Tell of Jesus to the Jew.

Do you love to cling to Jesus  
Just because he died for you?  
Do you know that he'll receive?  
Give such knowledge to the Jew.

God will grant His Holy Spirit;  
Let the Gentile pray for the Jew.  
Each, believing, shall inherit  
Life eternal; love the Jew.

Think how much you are indebted  
To the persecuted Jew.  
Bless him and you shall be blessed:  
Tell of Jesus to the Jew.

## REACHING THE FOREIGNERS IN KANSAS CITY

**I**N THE late summer of 1907 Mrs. William Taggart, President of the Women's Charity Association of the Central Presbyterian Church, heard at a Presbyterian Assembly a thrilling call for the Church to take up missionary work among the Immigrants. This urgent need she faithfully presented to the society, and Mrs. W. C. Winsborough was asked to investigate conditions. She reported: "There are in the North End about 4,500 Italians. In this locality there are 161 saloons, and 72 houses of ill repute."

There are two fields, the Slavic on the Kansas side; and the Italians in the North End. The Committee of the Allied Presbyterian Faith in Kansas City chose the

Slavic work for the Women's Board of the Presbyterian Church, North. This left us the North End, where our work centered upon the Italians.

A call was made to the women of the church, and a few noble souls responded. Our first president was Mrs. W. C. Winsborough, and it was through her splendid efforts that the work was organized, and the school opened in July, 1908.

A sewing class was formed, and from the beginning it has been most popular, having at the present time an average attendance of sixty-nine.

Miss Meta Bigger, now our missionary to Korea, conducted a most successful kindergarten. Later Miss Elizabeth Haren, our first salaried teacher, took charge of

it. It has prospered unbrokenly, and we now have an average attendance of thirty-eight.

The mothers' class in English was under Mrs. Fred Glover. The women's Bible class, under the leadership of Mrs. A. B. Hull, was one of the most difficult undertakings. Two from this class have united with our church.

Miss Ann Bigger had charge of the boys' club. An outdoor club for sports was also organized by Mr. Harold Gibson. Mr. Charles Hartley and Mr. Whit Quist are now the instructors, and are giving good service, the attendance being forty-three. The domestic science class has an average attendance of seventeen.

Once a month a rummage sale is held. Contributions of clothing and furniture from our church members arouse interest

in the work, and help the people by enabling them to procure good material at low cost.

At an early stage the need of a suitable building was felt. With the generous assistance of the Central Church a convenient Mission Home was built and dedicated on June 3, 1910. We now have a membership of forty-nine.

Our first resident worker was Rev. Louis Moxedana, who was followed by Rev. Henry Sartoria, both being assisted in the work by their wives.

Meetings during the summer months are held out-of-doors, on the grounds adjoining our building, thus reaching a great number with the Gospel. At these meetings we often have 300 people, and just here I cannot forbear mentioning our hope that in the near future we may



Rev. Thomas De Pampillis, Mrs. Filomena Chazarelli, and children from different families. The little girl wearing the apron is the most faithful child in the mission, coming in all kinds of weather.



A good time in the kindergarten. In the rear Miss Clezarella, sitting, Rev and Mrs. De Pamphilis and Miss Haren, standing.

be able to secure an additional piece of ground south of our building.

The summer industrial work is also very successful, having an average attendance of forty.

Rev. Thomas De Pamphilis became resident worker in November, 1912. Eight

have been received in the mission since his coming. He is proving acceptable to the people, and has been able to be of assistance to them in many ways. Mrs. De Pamphilis is most earnest in her work, and a great aid to her husband.

*Kansas City, Mo.*

## CAN YOU TELL?

Answers to all these questions will be found in the Home Mission Department

1. Where has the lack of suitable equipment lost prestige for a needed work?
2. What new church as soon as organized had several lots offered for a building?
3. How did the building of a dam bring salvation to some foreigners?
4. Where is a gray-haired minister gladly telling the Good News to his own people?
5. What giant has his head in the snow, and his feet in the cotton fields?
6. Who was better known on the East Side of New York than the President?
7. What Home Mission church gave \$12 per member to Foreign Missions?
8. At what place was work among foreigners the result of hearing a missionary appeal?
9. What change in England was wrought by a Book?
10. How may a "moujik" become a "mister?"
11. How may a certain chart be used in Christian work among the Jews?
12. What city shows the urgent need of a Church Election Fund?

## EXTRACTS FROM EVERYWHERE ON CITY MISSIONS

### AMERICA. A FOREIGN MISSION FIELD. THE WORLD IN CINCINNATI.

Under this title a writer in the *Nashville Christian Advocate* says:

"In nineteen States of our Union a majority of the citizens are foreign-born or immediate descendants of foreign-born. Only five of the thirty-eight cities of our country with populations of one hundred thousand and over have a majority of native white Americans. New York, Chicago and Milwaukee are practically foreign cities on American soil. Only one-fifth of the inhabitants of New York City are native-born or of native-born parents. There are sixty-six languages spoken in New York City. New York is the largest Irish city in the world. It is the largest Hebrew city, having fifteen times the Jewish population of Jerusalem, there being only two nations besides ours that have a Hebrew population equal to it. It has more Germans than any German city except Berlin, and more Italians than any cities of Italy excepting Naples and Rome. There are thirty languages spoken in a single county of Colorado (Las Animas). Denver, Colo., has two more nationalities in her population than New York City. There are three-quarters of a million foreigners in Texas, and one-quarter of a million Creoles in Louisiana. More than half the population of Tampa, Fla., are Cubans and Italians. The Chinese and Japanese and Koreans are on our Pacific Coast in great numbers. There are large sections of many of our largest cities in which the English language is scarcely ever heard."

### A VITAL PROBLEM.

"The most vital problem that can come to a church is that of propagating itself, or providing an adequate basis for its continuance and growth. There is probably in no other communion such a reservoir, such an aggregation of pure moral fiber, or social solidarity and financial ability, as is found in the American Protestant communion, of which we constitute a body.

"Surely the Holy Spirit has the right to call upon a Church like this to do something unusual toward making this country Immanuel's Land."—*Rev. Reuben L. Breed, at the Laymen's Convention, Memphis, Tenn.*

Eight thousand Hindoos were on our Pacific Coast for seven years before religious work was begun among them.

The aptness of this term is appreciated when we learn from *The Herald and Presbyterian* that, soon after the presentation of the missionary pageant, "The World in Cincinnati," a committee was appointed to conserve the benefit derived from the exhibition, and a canvass was taken of the foreigners living within the city. The following report was made:

"The assessor found that the racial divisions of the population are: American, 170,000; Germans, 90,000; English, 50,000; Jews, 30,000; Negroes, 28,000; Italians, 10,000; Romanians, 8,000; Hungarians, 6,000; Greeks, 500; Syrians, 400, and in lesser number still, Bulgarians, Macedonians, Servians, Croats, Belgians, Scandinavians, Finns, French, Hollanders, Portuguese, Armenians, Turks and Chinese. The term English includes Irish, Scotch, Welsh, Canadians, and the immigrant Jews are divided into German, Russian, Polish, Hungarian."

### CHURCHLESS CITY FAMILIES.

An investigation in Harlem, by the New York Church Federation, showed a surprising proportion of the families visited were without any church connection whatever, and this was true of all varieties of religious belief. All forms and faiths had suffered.

Out of 12,638 families, 6,546 had no church relations, though they had once had them. One in three of the Protestant families, one in eight of the Catholic, and four out of five of the Hebrew families attended no form of worship whatever. Of 6,092 families who did, the relation was often nominal.

Philadelphia has suffered less than New York in this respect. In this city all places of worship have a hold they possess in no other city. The population is more stationary, neighborhoods are more closely united and local feeling and acquaintance count for more.—*Exchange.*

### WAS THIS IN MEXICO?

No, it was not in Mexico, nor Peru, nor Brazil, nor in the city of Rome, but right in America, in New Orleans! The item is taken from a daily paper of that city of February, 4th:

"About 12,000 Catholics received a special blessing in the name of St. Blaise, bishop and martyr, and patron against diseases of the



throat, at the Jesuit Church, in Baronne Street, Friday.

"Friday was St. Blase's feast day, and a blessing in his name at that time is believed by Catholics to be a preventive of throat diseases.

"The blessings were said after each of the seven masses, and at hourly intervals thereafter, and fathers of the order estimate Saturday that from 10,000 to 12,000 of the faith had visited the church."—*Presbyterian of the South.*

#### REASONS FOR CITY MISSIONS.

Dr. Josiah Strong gives the following reasons for city missions:

1. The cities are constantly growing and are bound to grow larger still.
2. The cities are becoming the centers of wealth. More than seventy-five per cent. of the wealth of the United States is in the cities.
3. The city is exercising more control in national life.
4. The city has become more corrupt politically.
5. Churches are not increasing as fast as the people are.
6. Large cities are being filled with foreigners, both through immigration and by birth.
7. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 2.)

President Luther, of Trinity College, says: "As we clean and beautify and make splendid the cities and the towns in which we live, struggling for the common welfare of us all, we shall find that the unlovely things in human nature, in our own nature, the dishonesties, the foulness, the dishonors that have held back so long and so terribly the progress of mankind, will be more and more impossible, and that a city materially beautiful will be spiritually beautiful also."

The cities are full of attractions. The cities are full of dangers. The cities are full of disappointments. The cities are full of opportunities.

The saloon is much stronger in the city than in the country, and there are few cities in the United States which the liquor power is not able to dominate.

Break down Sunday, close the churches, open the bars and the theatres on that day, and where would values be? What was real estate worth in Sodom?—*Wayland.*

The South to-day faces the danger that the rich man's children, from unwise parental indulgence and the desire to display the new wealth and live in an atmosphere of excitement, will be ruined by the frivolities and sins of many social customs. On the other hand, it faces the danger that the call of business, with the limitless opportunities of the day, will so completely possess the energetic, poorer young man that he will forget higher things in his struggle to make money.—*Richard H. Edmonds, Editor Manufacturers' Record*

**I**N AMERICA we have the separation of the Church and State. The Lord grant that we may ever have it. But in America there must never be a separation of Patriotism and Religion. The two should be wedded in an indissoluble tie.—*Our Home Field.*

#### THE SURE TEST

**D**R. EDWARD JUDSON, the distinguished son of that hero of foreign missions, Adoniram Judson, in a foreign missionary sermon, said: "We must be sure, however, that our missionary spirit is genuine, and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so in fact that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

## HOME MISSION PROGRAM FOR SEPTEMBER

"Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8: 23.

*Hymn 95*—"Bless, O my My Soul! the Living God."

*Text*—Recited by all.

*Prayer*—That we may realize our obligation to give the Gospel to all Nations—"to the Jew first, and also to the Greek."

Transaction of Business.

CITY MISSIONS AND THE IMMIGRANT

An Ancient Song of a City.—Isaiah 26: 1-9.

City Missions in Southern States.

Foreigners in Country Districts.

*Recitation*—"The People's Friend."

Our Obligation to the Jew.

How Churches May Help the Immigrant.

*Roll Call*—Brief Extracts from Everywhere.

*Hymn 690*—"Jerusalem the Golden."

*Prayer*—For an outpouring of the Spirit upon all Christian workers in the Cities, and among Foreigners, and that we may support them with our prayers and gifts.

In the period for the transaction of business, map out the work for the year. This will be the time to plan a fall campaign for Missionary Information. Arrange for a Mission Study Class, using "The New America" (see notice elsewhere in this Department), and make a determined effort to increase the subscriptions to THE MISSIONARY SURVEY.

At this period also have some one give a short, bright account of What the Women did at Montreat.

Here are some helpful books that might be consulted: The Burden of the City, Horton; Some Immigrant Neighbors, Henry; The Broken Wall, Steiner; Waifs of the Slums and Their Way Out, Benedict; The Battle with the Slum, Riis; The Immigrant, Haskin; America, God's Melting Pot, Craig; and many others.

## TREASURER'S REPORT OF HOME MISSIONS, JULY, 1913

	1913	1912	Increase	Decrease
Total Receipts for July.....	\$10,349.24	\$11,554.54		\$ 1,205.30
RECEIPTS: April 1st, to July, 31st.				
From Churches .....	\$20,782.55	\$19,909.23	\$ 873.32	
" Sabbath Schools .....	3,134.03	3,440.23		\$ 306.20
" Missionary Societies .....	1,809.80	2,030.77		220.97
" Individuals .....	8,350.55	9,159.51		808.96
" Legacies .....		1,530.00		1,530.00
" Board of Domestic Missions.....	400.00	325.00	75.00	
" Special Evangelistic Fund.....	1,929.50	1,837.05	92.45	
" Soul Winners' Society.....	3,308.45	3,295.70	12.75	
" Interest .....	595.79	1,989.01		1,393.22
" Literature .....	32.84	38.75		5.91
" Church Erection Loans.....	1,017.78	596.70	421.08	
	\$41,361.29	\$44,151.95	\$ 1,474.60	\$ 4,265.26
" Bills Payable .....	\$10,000.00			
" Permanent Loan Fund, balance.....	2,752.56			
" Oklahoma Presbyterian College Bonds..	2,500.00			1,474.60
" Balance March 31, 1913.....	68.14			
	\$56,681.99			
			Net Increase.....	\$ 2,790.66

## BOOK REVIEW

*The Burden of the City.* One of the strongest books of recent years, that gives within a reasonable compass a true understanding of the social and religious condition of the city, the needs, and the methods that may be employed in meeting those needs, is "The Burden of the City." By Isabelle Horton. Fleming H. Revell and Company. 50 cents.

Throughout the entire volume the notes ring true that, while reforms are needed in

making the laws and in their enforcement, and while there is a wide field for wise charity and social uplift, after all the greatest need is the knowledge of Jesus Christ and His acceptance as a personal Saviour; and that only the practice of the principles laid down by our Lord, and their patient application to present-day conditions, can cure the wound that sin has made in the festering crows sections of our cities.

# JACK WITH THE JUNIORS



## EQUALITY—A LIFE SILHOUETTE

MAURICE C. LIPMAN.

FIVE years ago Tonkus Gunakis was peacefully working on his father's strip of land near the tiny Lithunian village of Swecksnia. Six days a week would see him out on the field at early sunrise, and when the sun had sunk in the west he might be seen coming back to the thatched cottage, where his father and father before him had lived their simple, peasant lives. On the seventh day Tonkus, dressed in the checked Sunday suit, drew the shining boots off, and stockings, too, to save them from the dusty road, and trudged barefoot into town to church. A little distance from the town, however, he would stop to put on his boots and stockings, pull down his trousers, and tie the gaily colored kerchief about his neck in a jaunty bow, for one must make a decent appearance when one comes into church, and besides, perhaps little Barbe Gaucksis would be there.

And if fate was good and sent Barbe in her short, bright-colored dress, her flaxen hair and smiling eyes, why, then did the day pass swiftly, and all too soon did the homeward journey come to an end before the cottage of father Gaucksis.

It was not an easy or plenteous life this that Tonkus led, for the interest on the mortgage held by the Graf was high, and the yield of flax and flaxseed not always bounteous. But with all the hardships, he was not unsatisfied with his lot. Indeed he knew no other; he had simple wants, and they were satisfied in a simple way.

Then a letter came from his cousin Zunaksis, who had gone to America. Anton, the village scribe, was called upon to read the great letter. As the glowing terms with which the cousin described the new country were heard, the mouths of the little group opened wide with astonishment.

"*Bozhe moi*," caekled old Raukis, "did you hear it?—every day they have meat! What! one could have it three times the day if one wished?"

"Sh—but listen only," whispered Nuspanisi, "he says they work only from seven to six and for that they got twenty-five rubles the week. Blessed Saints! In six months one does not earn that here."

But what appealed to Tonkus most was that, according to the words of his cousin, he was no more a *moujik* in that golden country but a *ponz*, and every one greeted one with respect.

From that time on Tonkus was dissatisfied and restless, until two months later saw him embark in the steerage of the good ship *Bismarck* bound for the shores of the golden land.

That was five years ago. Now you may see Tonkus any day at the foundry in South Chicago. He will probably be bare to his waist, and the sweat running down in furrows in the layer of grime that covers his face and body. His work consists in aiding to direct the immense kettles of molten iron to the proper forms. The hot forges seem to Tonkus' simple mind like the eternal fires of which he

has heard his parish priest speak. The other workers seem not unlike aides of Satan. Thus you may be sure that he draws a deep breath of satisfaction as he at length emerges from the mill, and trudges heavy-footed to the place he calls home.

Not a very attractive place, his home a dark, unventilated room which he shares with four other boarders. After the evening meal at the long table in the kitchen, there is not much left to do but to throw the great, hulky body, the muscles quivering from fatigue, on the bed and lie there like a log until the heavy knock of the landlady is heard next morning and one must go quickly to the mill again after a hasty bite of breakfast. This for six days of the week—but the seventh, oh, then it is different.

On this day, the golden pay day, he turns his steps not to his boarding house, but to the saloon of Michael Tusakis. For this one evening he forgets the hot, blistering mold-room, forgets the heavy kettles, the scorching air, and knows only that he is a free American citizen of these

United States. He is greeted cordially by the proprietor of the place.

"Ah, good evening to you, Mr. Gunakis, and how is it with you to-night?"

There! already he is made to feel that he is somebody, not a mere *moujik*, but a "mister," a *ponz*. Soon he is joined by several more "misters," who like himself were only peasants in their old homes in the Baltic provinces. In a short time things become lively. Songs flow from their lips, and occasionally one of the rough voices will strike out into some plaintive melody of far-away Lithuania. Then perhaps through his muddled brain will come to Tonkus thoughts of that little thatched cottage, the sweet-smelling fields, the village church, the little mother and perhaps even a fleeting picture of Barbe in her coquettish dress.

But pshaw! Who would change things even if one could? Does not one get many dollars a week for his labor here, and is not one his own master, a mister like the Graf in the old country? Indeed, one would be a fool to leave the golden country!—*The World To-day*.

## THE LITTLE INTERPRETER

PRISCILLA LEONARD.

**L**AST February, in the crowded East Side tenement district of New York, a little girl of thirteen named Fannie Schendorf died. She was very poor, just a child of the tenements, and of no possible importance it would seem in so great and rich a city; yet when she died every great newspaper in New York had an account of her life and of how useful she had been, and all the East Side missed her and mourned for her.

What could a little Russian girl do that was useful to a whole city? Little Fannie did not think about being important. She did not try to be. But she was a very bright little girl and a very obliging one. She liked to help other people. She had one talent, a gift for languages. She could speak German, English, Hebrew, and the Yiddish dialect, besides her own language, the Russian. She studied hard at school

and at home, and learned to write all these languages as well as to speak them.

Then she put her knowledge to use for all her neighbors. When an old woman in the tenements wanted to write a letter to her children in Russia, Fannie would come and do it for her. When a family received a letter they could not read, Fannie came and translated it for them. When there was a quarrel between two neighbors who could not understand each other, Fannie was the peacemaker.

Soon people began to call her the "little interpreter," and even strangers sent for her. The courts asked for her services in trials where she could interpret for lawyers and witnesses. It is said that her name was better known on the East Side, among the masses of immigrants, than even that of the President. She was a power in her way, and she always used her power



How shall we interpret to them our Christian America?

for helping others and making things peaceful and right.

So when Fannie Schœndorf died, at thirteen years of age, she left behind her a famous name in her own city. Wasn't that a remarkable record for one little, poor foreigner, who really never had a chance like most young Americans? Her life was short, but her work was wide, as wide as kindness and helpfulness could make it. She served others untiringly.

Fannie had one talent, a remarkable and useful one. But suppose she had been able to speak but one language. Would she still have been useful? Probably her usefulness would have been different. She

would have helped things along some other way. But she always would have helped; she was that kind of a girl.

Any girl who reads this and says, "I wish I could be like Fannie Schœndorf," may have her wish, wherever she lives and whatever her circumstances are. It is the spirit, not the surroundings, that counts. Any girl can be a little interpreter. She can interpret kindness, peace, love, unselfishness, to people who are ignorant of good or who do not believe in it. She can help her neighborhood in some way badly needed.—*The Sabbath School Visitor*.

## A SMALL BEGINNING

ONE day a little English girl was walking along a street in London, on her way to school. She carried her books and a bouquet for her teacher. A poor little boy leaning on crutches said to her, "Say, gimme a flower?"

The kind-hearted little girl picked out a rose and gave it to him. Four or five other children gathered around her, each begging for a flower; and one by one she gave them all away, and had no bouquet that day for her teacher.

The next day she took two bouquets, one for the teacher, and one for the street children; and day after day she carried her flowers until at last she carried a basket especially for the poor children.

This was the beginning of the Flower Mission. The news spread and the idea was taken up all over London, and then some one in Boston began it, and then in New York, and now thousands of flowers are given away all over the country. So all this beautiful work started with one kind-hearted little girl.—*Sel*.

## THE COMING OF THE NATIONS

C. W. AND F. T. HAZELWOOD

*Sung to the Austrian Hymn.*

God is sending now the peoples  
By the millions to our shores ;  
They are coming from all nations,  
They are knocking at our doors.  
Shall we send the gospel message  
To the souls across the seas,  
And neglect the heathen with us  
Who have needs as great as these?

Many ships that seek our harbors  
Bring to us benighted souls,  
Who are seeking our loved nation  
Just to gain sin-darkened goals.  
O, my brothers! there is danger  
In the coming of the tide,  
If we rise and toil not quickly  
That God's presence still abide.

Some there are who seek our nation  
Not for sordid pelf or gain ;  
They have seen the hope of freedom,  
From oppression's galling chain.  
Come, then, brothers, let us greet them  
With the gospel that sets free,  
Wins allegiance unto Jesus,  
To Him only bows the knee.

It is God who in past ages  
Hath controlled the tides of men;  
And our God, in His high heaven  
Hath control to day, as then;  
It is God, who calls His children  
With command both loud and clear:  
"Haste, oh haste, My faithful workers,  
I have sent the heathen here!"

—*Baptist Home Mission Monthly.*



Street in New York tenement district.

## BOOKS ON MISSIONARY TOPICS FOR YOUNG PEOPLE

*Children at Play in Many Lands.* A book of games. By Katherine Stanley Hall; published by the Missionary Education Movement, New York City: 92 pages.

This book will prove, were there any doubt about it, that the play instinct is universal in all children; and it will show also that all races have a common heritage in certain primitive games. Blind man's buff, tag, leap frog, hopping, swinging, have delighted the children of many lands through countless ages. Tops, kites, jumping rope, balls, marbles, in some form, have descended from generation to generation. What daughter of any race or age has not "played mother;" or the boy, hunter or soldier?

Within the compass of this book, Miss Hall has included only games that can be adapted to conditions in America, and in her delightful task she has taken toll of the make believe child-world of our own American Indians, of Japan, Korea, China, East India, Turkey, Syria, Burma, Persia and even Africa.

The collection will be found most helpful to mothers, kindergartners, Sunday school teachers, and missionary workers among our children; in fact, to any one who seeks through play to enlist their interest and sympathy in the boys and girls of other lands.

Such a book will bring into a junior brotherhood the young people of all the world.

**Young People and Missions.** Are you looking for something new and attractive for your Sabbath School or Mission Band? Perhaps this will help you:

One of the most unique meetings held in connection with the General Assemblies in Atlanta was the popular meeting on Sabbath afternoon, in the Central Presbyterian Church, in the interest of Sabbath School work. There were inspiring addresses by our Dr. Phillips and other experts in Sabbath School work. In demonstration of actual methods, there were two features that received most favorable attention: The story of Sheldon Jackson from "The Alaskan Pathfinder" (Revell & Co. \$1.00), was brightly told, and aroused a desire in the hearts of all to read the book for themselves, and then to "pass it on" to others.

America's Welcome, a beautiful Home Mission exercise, was very effectively given by children from the Central Sabbath School. Many of those present expressed a desire to repeat this exercise in their schools, and the Home Mission office has since been called upon frequently for copies. These can be obtained at 5 cents each by addressing P. O. Drawer 1686, Atlanta, Ga. As far as our supply lasts, we shall also be glad to send copies of the program of this meeting held under the auspices of the General Assemblies.

**The New America for the New Americans.** This idea has been crystallized in "The New America," a study in Immigration by Mary Clark Barnes and Rev. L. M. Barnes, D. D., published by Revell Company, under the direction of the Council of Women for Home Missions.

The Chapters are: Beginnings, Development, Additional European Elements, Tendencies, Asiatic Influences, Guiding and Inspiring Agencies; and the study is based upon established facts connected with the history of the settlement of America and its growth and development up to the present time.

To a Southerner it is interesting to note

that Mrs. Barnes begins at the beginning—the first permanent English settlement at Jamestown, Virginia, in 1607; and not, as do



"Where us fellows has to play."

many students from the North, at the Massachusetts end of the coast line.

The study of this book should lead to a sympathetic and appreciative acquaintance with the strangers within the gate, many of whom are to be fellow-citizens with us, sharing the responsibility of making the America of the future.

This is the Home Mission Text-Book for 1913-1914, urged by the Council, and it will prove a stimulating study of conditions that we must face.

## A HOME MISSION PROGRAM FOR JUNIORS

The Streets of the City shall be full of boys and girls playing in the Streets thereof.—Zech. 8: 5.

**Hymn**—"What a Friend We Have in Jesus."

**Prayer**—That, for the sake of our Heavenly Friend, we may be a friend to all who need help.

**How Jesus found a Friend**—Lk. 19: 1-10.

**Hymn**—"All Hail the Power of Jesus' Name."

**The Story of Tonkus.**

**A Visit in an Airship to Our Foreign Friends in America.**

**Recitation**—The Coming of the Nations.

**A Friend to all the East Side.**

**Text**—Recited in Concert.

**How we may be Little Interpreters.**

**Hymn**—"Christ for the World, We Sing."

**Transaction of Business.**

**Prayers by the children.**

The Leader's talk on "How we may be Little Interpreters" should remind the children of the many opportunities that come even to the very young to

show kindness to others—at home, at school, among their playmates—perhaps there are some little strangers who have been slighted by others. At the close, have each one mention some act of kindness that he or she will perform for Jesus' sake.

See the Church Calendar of Prayer, Page 55, for suggestions for prayer topics.

Very touching and beautiful stories may be found in the following books recently published by the Revell Co., New York and Chicago: "The Broken Wall," Steiner; "Some Immigrant Neighbors," Henry; and "Comrades from Other Lands," Dimock. In "Children at Play in Many Lands," Missionary Education Movement, New York, there are many games that might easily be adapted. If the Leader has not already "Grandma Bright's Home Mission Evenings," she should at once order a copy (15 cents) from our Committee of Publication.

## MO-MO-TA-RO SAN—A JAPANESE FAIRY TALE

ONCE upon a time there was an old man and an old woman, the old man went to the mountain to gather fuel, the old woman went to the river to wash.

Presently a beautiful red peach came floating down the river, the old woman took it with her hand, and ate it. She said, "What a very delicious peach, would that I had one for my good man." So she wished for a peach for him, and by and by many peaches came floating down—the old woman said, "Good peaches come to me, bad peaches go on." And only one came to her, this she carried home to her good man, and when he returned with his load of fuel, the old woman said, "Here is a very delicious peach that came floating down the river." When she broke it open for him, there in the center was a most beautiful baby, and the child grew more beautiful and loving and kind each day.

One day he came to his mother and said, "I want to go to Devil Island and get treasure." The old woman was greatly troubled, but after consulting with her good man, they decided to let him go.

So he started off: After going a little way he met a dog, who said, "Good morning, Momotaro San where are you going?" He said, "I'm going to Devil Island to get treasure." The dog said, "What is that hanging on your thigh?" Momotaro San said, "That is 'ki-bi-da-go' which my mother made, the best kibidago (corn dumpling) in Japan." The dog said, "If you will give me one I will go with you." So Momotaro San gave him

one; by and by they met with a pheasant. The pheasant said, "Good morning, Momotaro San, where are you going?" He said, "I am going to Devil Island to get treasure." The pheasant said, "What is that hanging on your thigh?" He said, "That is kibidago which my mother made, the best kibidago in Japan." The pheasant said, "If you will give me one I will go with you." And Momotaro San gave him one.

Afterwards they met a bear, the bear said, "Good morning, Momotaro San, where are you going?" He said, "I'm going to Devil Island to get treasure." The bear said, "What is that hanging on your thigh?" Momotaro San said, "That is kibidago which my mother made, the best kibidago in Japan." He said, "If you will give me one I will go with you." So they all went along together. When they reached Devil Island the gate was shut and bolted, the pheasant said, "I will fly over and unbolt the gate." So they got in. When they reached the palace the doors were guarded by blue devils, red devils, green devils—all kinds of devils. Momotaro San, the dog, the pheasant and the bear all fought together and overcame all the devils.

They went in, loaded the jinirikasha with precious treasure, and started home, the dog and pheasant pulling and the bear pushing, all singing ya-ri-ra, ya-ri-ra.

The old man and old woman welcomed their foster son home gladly. They lived happy ever after, for he never went back to Devil Island.

## A LETTER TO THE LITTLE FOLKS

*My Dear Children:*

IT IS a long time since I wrote you last. This is not because I have forgotten you in the least, nor because I have not wished to write you, but only because I have been too busy to write un-

less I had something of interest to tell you. Well, I have some news for you at last. You remember how some few years ago you little ones worked hard and raised the big sum of \$10,000 for the rebuilding and enlarging of the Nagoya



Girls' School? If you don't remember it, all of us missionaries here in Japan do, and we thank God often for your work and your prayers for this school.

It looks like this school should have been finished long ago, but there were a whole lot of things that prevented our going to work at once on the new buildings. I won't tell you about these difficulties, as they might not be interesting to you, and it would make this letter too long. You know if I make my letter too long Dr. Chester might throw it in that big old waste basket of his, and I wouldn't like that very much.

The news I have to give you is that these buildings you worked so hard for are really going up. "This is the real and honest truth," for I go to see the work almost every day and give directions to the carpenters. Some days I am there almost the whole time, so there is no doubt about the buildings going up at last. Just now the new dormitory and the building to teach domestic art (that means good manners, and all about cooking) are up, and nearly ready for the plaster. The dormitory will hold about sixty boarders in all. We are putting up really good buildings. Much better than we have ever had before. I am sure you will all be glad to hear that, for this is your school just as much as ours, and these good

buildings will help to make the school so much more useful in giving the girls of Japan a good education and teaching them about God and our dear Saviour. We expect to have these two buildings all nicely finished for the opening of the fall term of school, early in September. Before long I expect to have the workmen begin on the main school building and the home for our two ladies who are in charge of this school work. As you know, their names are Miss Charlotte Thompson and Miss Leila Kirtland. I am sure some of you know them, but I wish all of you did, for they are just the best sort of missionaries and they are so nice you couldn't help loving them just like the girls in Nagoya School do. I have no pictures of the new buildings to send with this letter, but some day when the buildings are all finished I will ask Dr. Chester to publish pictures that I hope to send him, so that you can all see what a lot of good buildings you have given for this important work in the service of Him who said: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Till then good-bye, and may God bless you all.

Your true friend,

WM. C. BUCHANAN.

*Nagoya, Japan, June 28, 1913.*

## A LITTLE DUTCH TESTAMENT AND WHAT CAME OF IT

REV. H. W. MYERS, D. D.

**W**HOSE Testament it was, no one will ever know this side of heaven.

Whether it was dropped by accident, or thrown overboard, we cannot tell. We do not even know the name of the ship from which it was lost. We do know that a Japanese official saw the strange book floating on the water in Nagasaki bay in the year 1866, that he picked it up and dried it out, and tried to find out what was in the book. He took the book to his "Daimyo," but neither

of them had learned Dutch, and they were unable to make anything of it.

In those days it was dangerous in the extreme even to have in one's possession a Christian book, so we may well guess that they could not call in any one to help them. In every town and village throughout the entire country might be seen big sign boards forbidding "The Evil Religion," and promising rewards to informers who should give information leading to the conviction of Christians or

priests. It is worthy of note that the liberal rewards were to be doubled if the one convicted belonged to the family of the informer.

Just at this time the Rev. Dr. Guido Verbeck, who had come to Japan seven years before and was living in Nagasaki, was suggested as one who could explain the Testament, and for months a messenger was kept busy going backward and forward between the eager official and the great missionary. After long and careful inquiry the official whose name was Murata, was baptized with his brother,

and later their whole families. Murata, or Wakasa, was the chief "Karo" of the Prince of Hizen, but this did not keep him from enduring bitter persecution for his faith. He fell asleep in Jesus in 1872, but left behind him the first Christian family of modern Japan. His daughter, Mrs. Kumashiro, now lives in Kobe, and is a regular attendant at the "Sosai" Presbyterian Church when her health permits, bringing her little grandson to Sunday school.

Kobe, June 28, 1913.

## A LANTERN FESTIVAL

*Dear Juniors:*

**I** THINK I will write and tell you about some of the interesting things out here in Japan. The other night after supper father took me out to see a lantern festival. It comes several times during the year and is a very pretty sight. Only a part of our street was decorated this time.

In front of every house a tall bamboo tree is put up. On its branches are hung small red lanterns. The tree is loaded with them, so that it looks something like a red Christmas tree. Sometimes at crossing of the streets a tall pole is put up and long ropes of lanterns strung from this on either side to the roofs of the houses. It looks almost like fairyland when these are all lighted.

The street was full of children playing and shouting. Then a good many of the houses have small idol boxes or shrines on the little roof over the door. The Japanese roofs are not like ours, for they have a big roof over the main center of the house, then another small one all the way around over the lower part of the house.

The idol box is about a foot each way. At festival time the idol houses are opened, and food set before the little idols inside. They burn incense, too. Sometimes there

are no idols at all, but just a piece of white paper. And beside all this, there are big wooden arches all up and down the street hung with white and blue lanterns.

It is now the beginning of the rainy season, sometimes we only see the sun once or twice in ten days. But we have not had such long rains yet. To-day is so bright, with a splendid breeze. I am going out pretty soon to ride on my wheel. I am glad I have one, for there is only one little English girl in this city to play with and I don't see her very often. On Saturdays I sometimes spend the day with her; and we go out to the park where a lot of animals are kept.

The Japanese do not treat horses or animals kindly and don't keep them nice and clean and give them plenty of room as we do in America. I feel sorry for the poor things.

Next month we are going to the mountains for the summer. I will be so glad, for then we have a lot of children of our own age to play with, and a nice Sunday school in the little church. I hope some of the girls at home when they read this will answer my letter.

Your little friend,

LILIAN McALPINE.

## A FAMOUS JAPANESE FISHERMAN

REV. H. W. MYERS, D. D.

HE COULD never be called handsome, as you see, but his eye is keen, and he is quick enough to catch every fish that comes his way without bothering about hook or net. You may notice that he keeps his throat tied up. That is not because he has a cold, but to keep him from swallowing what he catches. In Gifu, one of our stations in Japan, great numbers of these cormorants are used in fishing. The men go out at night, with bright lights in the bows of their boats, and when the fish come to the light, the cormorants dive and catch them. The string about the neck allows them to swallow the small fry, but effectually saves the big ones for the bird's master.

Gifu is a city of some forty thousand inhabitants, surrounded by a population of hundreds of thousands. We have had no missionary there for several years, and what work has been done there has been by the missionaries from Nagoya. Mr. Tomida is an efficient "fisher of men," and has gathered a good group of Christians in Gifu. But to evangelize this one province properly, there should be at least a dozen missionaries, and a hundred



A famous Japanese fisherman.

evangelists. Will you not volunteer to be one of them, or at least help to send one?

## A FOREIGN MISSION PROGRAM FOR JUNIORS

Topic—Japan.

Song—That Sweet Story.

Scripture Reading—Psalm 23.

Prayer—For the work of the children of Japan.

Song—Jesus Loves Me.

M. notes.

Roll Call—Answer with a verse of Scripture on Joy.

Business.

Recitation—Japanese Babies.

Child Life in Japan—1. What is the condition of children in Japan?

2. What is the nature of the "re-joicing?"

3. How is the infant dressed?

4. Describe the method of caring for them.

5. What practice is acquired a little later?

6. How does the child strengthen its feet?

7. Describe the home life of children.

8. How is life made pleasant for them?

9. What festivals are held for them?

10. What games are popular?

11. What are they without?

12. What is our business?

Prayer.

Story—Jiro.

Reading—A Little Girl's Faith.

Song—Selected.

Close with the Lord's Prayer in concert.

### SUGGESTIONS.

Have the Band recite the 23rd Psalm in concert. Question the children on the Psalm, who wrote it? Its meaning, etc. The Song of the Syrian Guest, throws new light on this beautiful Psalm.

Let the Leader ask the children before the meeting to learn a verse of Scripture on Joy. She might also give a short talk on joy in the service for the Master.

Have the children tell what they know about Japan. Drill them on the names of the missionaries and their stations.



MRS. W. C. WINSBOROUGH, SUPERINTENDENT,

4001 West Prospect Place

Kansas City, Mo.

## A FEAST OF GOOD THINGS FOR STUDY CLASSES

**A** GLANCE at this group of study books will surely make even the indifferent wish to know something of their delightful contents. Every taste, age and capacity can be satisfied by one or more of these charming volumes.

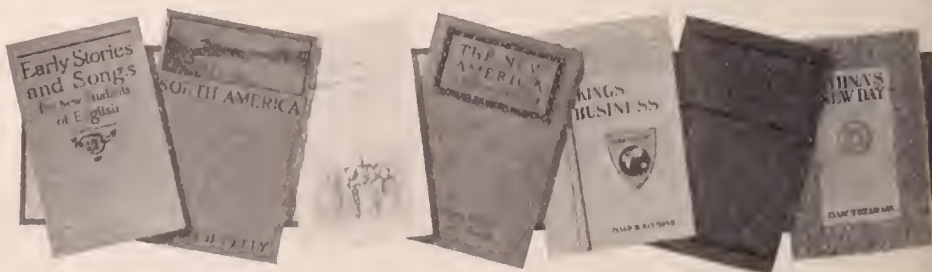
For the Home field we have "The New America" by Barnes, which deals in such an interesting and comprehensive way with the great problem of immigration. This book has been adopted as a text-book by the Interdenominational Council of Women for Home Missions, and is being taught by Mission Study leaders in the Summer Conferences. Other most interesting books on the same subject are "Immigrant Forces" by Stivers, 35c., postage 8c.; "America, God's Melting Pot," by Craig, 25c, postage 4c. Children from twelve to sixteen will find much to entertain them in "Comrades from Other Lands" by Dimock. 25c, postage 4c.

Undoubtedly many who read and study these books will be filled with an earnest desire to help these strangers within our gates. They will find that a great bar-

rier exists between them and these they would help, the inability to understand each other's language. To meet this need, Mrs. Barnes, the author of "The New America" has worked out, by practical application, a system whereby a teacher who knows no language save English, can instruct pupils who know no word of English, enabling them in an amazingly short time to have a practical working knowledge of the language of their adopted land. The text-book used is "Early Stories and Songs for New Students of English." Price, 25c.

"The King's Business" is the text-book prepared for this year by the Central Committee on the United Study of Foreign Missions. It deals with organization and methods and is most practical and helpful. This subject is especially timely for our Woman's Auxiliary, so recently organized, and it is urged that this book be widely studied by our societies this year.

Realizing the unusual interest centering at this time around South America and the Panama Canal, we would suggest



to those societies desiring an inspirational study the volume recommended by our Educational Department of Foreign Missions, "South America: Its Missionary Problems," by Neely.

Many societies will take up China as a study this year, and we would remind them of the leaflet by Dr. Williams, "Our Part in China's New Day." This sets forth the work of our own denomination in China and is sent free on request. "Helps for Junior Leaders and Primary

Teachers" by Applegarth, gives many practical suggestions for workers in children's organizations.

Those of our number who were in attendance on the Mission Study Classes conducted by Mrs. Wells at Montreat received a splendid training as teachers and should feel responsible for passing on to others the information and inspiration gained there. This should be a banner year for Mission Study in our societies and churches.

## HOW TO INTEREST GIRLS IN MISSION STUDY

MARY P. LORD

**T**HAT the study of missions by young girls is a work of the greatest importance in every way, no one will question; how we may interest them in this study is a problem that is not easily solved. Most young girls are full of life and the joy of living and growing. Whenever their interest is aroused they show great enthusiasm and throw themselves with energy into whatever this interest may demand.

Our problem in organizing and conducting mission study classes among them is how to arouse this interest in missions and turn their youthful enthusiasm toward this all-important work.

Perhaps the best way to organize a class of girls in mission study is to bring them together in a social way, give them a little talk about missions, and tell them your plans of organization and study. They will usually be interested, because most girls like to belong to an organization of any kind, and the thought of meeting together once a week attracts them. Then let them choose their officers—president, vice-president, secretary, treasurer and leader—the last named being the one who organizes the class and has to plan for and conduct each lesson.

After the organization comes the more serious problem of how to interest

the girls in the study of each lesson. Just asking them to study the chapter and then at the meeting asking them questions, might interest older people; but it does not interest girls. The best way of arousing interest in any organization is to give each person some definite responsibility in connection with it, and this principle should be applied to Mission Study Classes of girls. In the most successful classes in my experience we had five different committees so chosen that every member of the class was on a committee.

The "Chart" Committee selected the leading spiritual thought of each lesson, expressed it in few words, and wrote these in large letters on a piece of cardboard which was placed where everybody in the room could see it.

The "Souvenir" Committee selected something mentioned in the lesson that would readily bring to mind some fact to be remembered. This was imitated in some way and a sufficient number of these little souvenirs made for each member of the class to have one. Much artistic talent was often shown by these two committees in working out these ideas which were usually suggested by the leader.

Another committee was the Map Committee, which was ready at each meeting to locate on a large map hung in the

room, any places mentioned in the lesson. The Library Committee looked up in other books or magazines any information bearing on the chapter that would be interesting. The Music Committee selected the hymns and also arranged for special music when possible.

One of our programs was as follows:

- Hymn.
- Prayer.
- Scripture Reading.
- Roll call—answered with a Bible verse.
- Review of the lesson of the previous meeting.
- Hymn or special music.
- Questions on the lesson for the day.
- Distribution of souvenirs.
- Assignment of the next lesson, and its aim.
- Repetition of the Lord's Prayer.

The president presided at the meetings and gave out the program, the leader having charge of the lesson. It often helps in the study and hearing of the lesson to make a list of questions on the chapter, one for each member, these to be given to them the week previous to the hearing of that chapter.

The program should be varied as much as possible, and the hearing of the lesson short and to the point.

The personal responsibility of the girls in the great work of which they are studying should always be kept before them and also the thought that they themselves can help by praying and giving, and also in arousing the interest of those of their friends who are not in the class. In our classes we had mite-boxes which were opened at a social meeting at the end of the course of study.

In some communities a class such as is described above is not practical because of the work that has to be done outside the class session, or for other reasons, but they need not discourage any one, as there are other ways of accomplishing the same result.

A Sunday-school teacher in one of our churches gathered her class of girls around her for an afternoon once a week and, while the others did their fancy work, each in turn read from an interesting book on missions, discussing it together as they read, thus stimulating their interest. And so, if we can't do it in one way, we can in another, and we will feel more than repaid for the effort put forth by seeing young hearts learning to love the study of missions and devoting their lives to the service of our Master and His work on earth.

## JUST AMONG OURSELVES

**I**T TAKES a brave group of women to carry on a Mission Study Class during the month of July in Mississippi! Yet just such women are found in the First Presbyterian Church of West Point, and we are sure the meetings are proving pleasant and profitable. The novel and practical plan is used of printing the questions for the current lesson on the back of the church folder the Sabbath preceding the meeting. Thus members are reminded of their duty to study and new members will be enlisted by reading the interesting queries. The text-book used is "Western Women in Eastern Lands." What Mississippi is doing, others can do!

A brave band of women in Oklahoma are bearing the burden of the day in this Home Mission State, and how well they are succeeding was shown in their ranking first, proportionately, in Mission Study class work at the meeting of the Council.

"How I wish I had kept that article I read some time ago in *THE SURVEY*. It is just what I need now." If you want to avoid this frequently heard plaint, provide yourself with a "Big Ben Binder." For seventy-five cents sent to *THE SURVEY* office at Richmond, you can obtain this holder for a year's copies of the magazine. They will be kept clean, in their proper order, always at hand and accessible, and

at the close of the year you will have a valuable volume for your Missionary Library. Order one to-day!

Call for the Standard of Excellence at each Presbyterian meeting. Let all societies which have attained this be singled out and commended for their efforts. We hope at close of year to print an honor list of all such societies.

It is an excellent plan to have a Roll-

## TWO WAYS IN MISSION STUDY

MRS. D. B. WELLS.

**T**HERE are *two ways* of taking up Mission Study, based upon local condition, either of which, however, may be put into operation in any community. It is the old story of "where there's a will, there's a way."

The *first way* is in connection with the regular monthly meetings of the missionary society. Its advantages are; reaching a greater number of women; utilizing an organization already in existence; enlisting older women whose habits of study are not so well developed as those of the younger membership. Its disadvantages are; meetings too far apart, thereby losing the inspiration of the preceding meeting; a formality which prevents free participation and discussion; an hour of meeting which debars a scholarly element in the community from attendance. To obtain the best results from this style of study, it is advisable to observe certain limitations which may be indicated by a suggested program.

The usual time allotted to a missionary meeting is one and a half hours. Divide that time in this way:

(Begin promptly.)

*Twenty minutes.* Devotional service. Have it thought out beforehand, heart-felt, appropriate to the topic of the meeting.

*Ten minutes.* Business. All worked out through standing committees, whose recommendation should carry with it acceptance without discussion, except in very unusual cases.

*Ten minutes.* Current Missionary News. Crisp, fresh, valuable, one minute reports from women who each represent for six months or a year some special topic, their items gained from general reading as well as from that distinctively missionary.

*Five minutes.* Unexpected and imperative business.

*Forty minutes.* Mission Study. At each meeting one chapter of the book, previously read by every member of the society. Three topics selected from the chapter presented by three speakers, showing the main phases of the subject, occupying about eight minutes each. After each one, a discussion, a quiz, a map talk, side lights, etc.

*Five minutes.* Closing Hymn and Prayer.

(Close on the minute.)

The *other way* of taking up Mission Study is by far the better as to enjoyment and results. Get together a small group of people, not more than a dozen, whose home location, tastes, ages, social and church affiliations, all foster such an association. The ideal company consists of six couples, meeting in the evening, gathering about a stretched-out dining table, with maps, charts, note books and reference literature. This group meets for six consecutive weeks, is entirely informal in its methods, but presents a program which has been carefully arranged by a leader and thoughtfully prepared by those taking the set parts. It encourages full and free participation in discussion. The gain in such a class consists in the continuity of study and interest in the book preserved by the frequent meetings; the advantage of having a man's as well as a woman's viewpoint—we need always to be careful not to feminize missions—and the opportunity for more thorough and careful study. If the six couples represent six different denominations, all the better. It is helpful to look over denominational walls.

Or make it a neighborhood class of women, meeting for six weeks. A well known church has ten such classes. Twice during the weeks of study they all come together to compare notes and results. At the close of the time the best and most vitalizing part of the work that has been done is selected by a committee of one each from the various classes, and a program is presented at a prayer meeting or Sunday evening service; thereby attracting others to join the next class, and also furnishing information to the whole church membership. These closing meetings have never yet been voted "dull." Moreover, a marked interest in Home Missions has been developed in that church and community, extending to the Young People's Society and the Sunday school.

One country community has a class of eleven members, some of whom live seven miles from the meeting place, some six, some five. The leader, who was at first skeptical as to the possibility of a class under such conditions, reports that last winter no member of the class was absent from a single meeting.

Begin to plan now.

Woman's Board of Home Missions of the  
Presbyterian Church in the U. S. A.,  
156 Fifth Avenue, N. Y. City.

# FOREIGN MISSIONS

REV. G. H. CHESTER, D. D., EDITOR, 154 Fifth Avenue, North, Nashville, Tenn.

## MONTHLY TOPIC—JAPAN

A RECENT writer on Japan expresses the opinion that the aboriginal Ainus are a people with a strong admixture of Aryan blood, if indeed that were not the predominant strain in their racial character. He supports this view by a number of pictures of long-bearded Ainus whom, if one should meet them somewhere in our back-woods wearing white skins, he might easily mistake for native Americans of a certain type with which we are familiar. The writer referred to also says that the complexion of some of the Ainus whom he visited in Hokkaido, where the purest of the Aborigines are found, and whom he induced to wash their faces, was almost white.

The Ainus, by reason of the hard environment in which they have lived since their conquest and expulsion from the better parts of the land by the Malay-Mongols who drove them out, have become degenerate and lost all hope and all disposition to seek for the higher things of life; as has been the case with some of our mountain whites and some of our less fortunate Indian tribes, and as will be the case with any people who live in similiar conditions.

It is true, however, that the Ainus have furnished a considerable element in the racial make-up of the Japanese people as a whole, and the question has been raised whether the presence of this element does not account for some things in which the Japanese differ so remark-

ably from all other Asiatic people. On this subject Sir Valentine Chirol, Director of the Foreign Department of the *London Times*, which is considered the best and most thorough current record of the kind in the world, makes some interesting remarks, which are quoted in a recent number of *The Literary Digest*. He says:

"The origin of the Japanese race is indeed wrapped in the impenetrable mist of antiquity; but there is no doubt that for many centuries before the dawn of positive history the seagirt soil of Japan had been, as it has ever since continued to be, immune not only from foreign conquest, but from any of those great waves of more or less peaceful migration which have modified the original stock in so many other parts of the globe. Hence when the Japanese first looked about for an explanation of their own origin, they not unnaturally 'had recourse to the supernatural and derived themselves from heaven.' Many other races have done the like without the like excuse. According to the less poetic theory, now generally accepted, the population of Japan is, as a whole, derived from two, if not three, main stocks of Asiatic origin. Two very distinct types, the one generally described as Mongol and the other as Malay, have certainly survived to this day. Craniology is said to have even furnished some evidence of *Aryan descent*, possibly through Hindu immigrants. But probably no judicial tribunal will care to attempt even to solve ethnical problems of which the key lies buried in the dust of remote ages. Though the Japanese display characteristics which no other Asiatic race possesses in anything like the same degree, if at all—*c. g.*, thoroughness and method, great organizing ability, in fact, 'the infinite capacity of taking pains,' and above all the spirit of patriotism and self-sacrifice—





Ainu Family.

Japan has been too long bound up with Asia by geographical propinquity and by the traditions of her own ancient civilization to repudiate her Asiatic descent."

Perhaps if more study were given to matters of this kind in connection with the foreign people among whom we carry on missionary work, we would be able to understand them and their peculiarities better, and would thus place ourselves upon a better vantage ground of approach when we undertake to evangelize them. The Japanese have always been regarded as a people difficult to understand. Their national character seems to a foreigner to be full of contradictions. Doubtless the same is the case with us as we appear to them. However this may be and whatever may be the philosophical explanation of the fact, it is certain that there is something in the Japanese that has caused them to outstrip all other Eastern people in the acquisition of the material elements of Western civilization and which makes them by far the most powerful nation in the Orient, although their country and

population are relatively so small as compared with India and China.

And it is this fact which gives to Japan its paramount importance as a mission field.

#### THE PRESENT MISSIONARY SITUATION IN JAPAN

On his return from Japan in 1897 the writer gave his diagnosis of the missionary situation at that time, so far as its needs were concerned, as follows:

"The needs of the present time as they impressed themselves on me are, first, a *large increase* of the missionary force. The increase, however, should be only of men able to deal with difficult problems in a wise way, and especially of men whose voices will always ring true on the central truths of the old gospel.

"Then we need a *largely increased native ministry* trained by such missionaries as these, a considerable number of whom should be taken from the lower classes, so that they will naturally be in sympathy with them.

"Then we need to go out from the great cities where the few hundreds of thousands live

into the rural districts where the forty millions live, and preach the simple, old-fashioned gospel until all the people have learned to know what it is. This work will necessarily be slow and toilsome, largely hand to hand, and unattended by any brilliant and spectacular results. The true kingdom of God will no more come in Japan than it has ever come elsewhere 'with observation.' But if we will do the will of God in this matter in faith and patience then, after we have done it, we shall inherit the promise."

It is gratifying to find that the findings of the joint conference of missionaries and Japanese Christian leaders held in Tokyo on April 6th, which were also endorsed by the Continuation Committee Conference in Japan, held under the leadership of Dr. John R. Mott, were exactly in line with this conclusion reached in 1897. A good deal of foolishness has been written and spoken in recent years on the subject of missionary reinforcement in Japan. One of the Japanese leaders at the Continuation Committee Conference said, "Instead of sending us ten one thousand-dollar men, send us one ten thousand-dollar man." His idea evidently was that the way to evangelize Japan was to send out a few brilliant lecturers to speak to the national leaders through an interpreter, conveying ideas which it might be hoped would filter down through that channel into the minds of the common people.

The work of this class of Christian propagandists is in no sense to be disparaged, but they do not come within any measurable distance of supplying the real need. The Continuation Committee Conference called for more than the doubling of the present foreign missionary force, and, while it expressed an opinion that a certain number of the new missionaries should be men qualified for special literary and teaching service, the finding was that the majority of them should be men specially adapted to country evangelization. The reason for this was found in the fact that, while about 80 per cent. of the city population has been to a certain extent reached with the gospel message, not more than four per cent. of the village and rural population, who constitute

66 per cent. of the total population, have been so reached.

The Continuation Committee Conference also found that there was no hope of reaching this immense country population without at least quadrupling the present native evangelistic force, and that for the training of this native force each mission working in Japan should endeavor to develop one institution of college grade, at which men could obtain educational advantages equal to those available at the best government colleges. There is small hope that a sufficient number of trained Christian leaders characterized by evangelistic fervor will ever come out of schools pervaded by the rationalistic and agnostic atmosphere that is almost universally characteristic of the present government schools.

The Continuation Committee also found that the establishment of a central Christian university of the first rank was the supreme need of Christian education in Japan. In this connection the announcement has been made that Mr. Rockefeller has offered to give \$1,000,000 through Dr. John R. Mott for the establishment of such a university. This is glorious news. It will mean the realization of a dream which the missionaries in Japan were cherishing and which the writer also discussed with them fifteen years ago. A university established under the direction of Dr. Mott will never have anything narrow about it. Neither will it have anything in connection with it that is not in harmony with the highest and truest form of evangelical Christianity.

#### OUR OWN SPECIAL NEEDS

Our own mission has been for the past two years sending out a modest call for a reinforcement of nine ordained evangelists and four single women. This is about one-fourth of what they actually need for a reasonably complete occupation of their field. They have limited themselves to these numbers in their call with the idea that, peradventure the Church



Vine bridge in Tokushima province, Japan, 120 feet long, 40 feet above a roaring stream, and shakes with every step. Do you think you could cross it?

might see its way clear to help them to that extent.

Two splendid young men are under appointment for Japan and anxious to go to the field this fall. Is it possible that even this small help is to be denied to our faithful workers in that great and important field?

#### MISSIONARY DEBTS

The missionary society having the largest income in the world is the Church Missionary Society representing the evangelical wing of the Church of England, whose income for the year 1912 was about \$1,900,000. During the writer's travels in the Far East in the year 1897 he had opportunity to observe the work at many of the mission stations of this society and was impressed in almost every instance with the thorough-going and evangelical and spiritual character of the work. In China their whole work received an impress from the character of the late Bishop Moule, of Hangchow, one of the ablest missionaries and one of the saintliest men that ever lived.

The relations between our missionaries and those of the Church Missionary Society, both in China and Japan were exceedingly close and brotherly. When our Dr. Painter and Bishop Moule were together they were like Damon and Pythias.

The Church Missionary Society has always had strong men at its head in the home land, and its administration has been regarded as a model to be studied by other missionary boards and societies for its thoroughness, ability and efficiency. It is, therefore, with much regret that we learn from the July number of *The Church Missionary Review* that this great society is having its experience of a debt that keeps growing larger instead of smaller, as was the case with our debt a few years ago. Two years ago a debt of \$230,000 was reported at the end of the fiscal year. At the close of the last fiscal year an additional deficit of \$140,000 was reported, making the present debt of the society about \$370,000.

The comment of the editor of *The Church Missionary Review* on this situation is extremely *apropos* to our own case, and may be read by us as describing

our own situation by simply substituting the initials "E. C. F. M." for the initials "C. M. S." in the paragraph referred to, and by substituting the word "church" for the word "society." The comment of the editor is as follows:

"In the resolution passed at the anniversary on the motion of the President, that meeting expressed 'with great regret' its sense of the inevitableness of retrenchment, unless there is a substantial rise in the Society's income'; but it also expressed its conviction that God was calling His Church to 'new vigour and devotion in fulfilling the divine commission to evangelize the world.' When response to a divine call is hindered by conditions which are of human origin, whether the hindrance arises from opposition on the part of the world or from apathy on the part of the Lord's people, the responsibility of those who have to determine the question of action or inaction is extremely grave. Manifestly the right course was to wait on God; to ask Him to reveal very clearly His will for the Society, whether the summons which His providence was interpreted to make was indeed addressed to the C. M. S.; and if it were, to ask Him further to bestow on the Society's members the deeper spirit of service and sacrifice by which alone obedience is possible."

#### DISSOLUTION OF THE CONGO REFORM ASSOCIATION

The work of the Congo Reform Association was prominently before our people several years ago in connection with the efforts being made to secure fair treatment for our missionaries and their native converts at the hands of those who represented King Leopold in his famous exploitation of the Congo Independent State in the name of philanthropy and religion. Perhaps the most infernal *regimé* of any the world has known in modern times, or ancient times either for that matter, was the one of which he was the responsible head from the days of the Berlin Congress in 1885 to the day of his unlamented death, about four years ago.

Mr. E. D. Morel, of Liverpool, England, took up the cause of the oppressed natives and championed it with an ability and a devotion that have seldom been equaled in the history of such matters. He organized the Congo Reform Association which had branches in Great Britain

and America and on the continent of Europe, and which conducted an international protest against the atrocities of King Leopold's government, and in the work of which our own missionaries and those of the Baptist Missionary Society of England bore a leading part. At the death of King Leopold his nephew ascended the throne of Belgium, and one of the first acts of his administration was the annexation of the Congo State as a Belgian colony. He proved to be a man of a very different spirit from his uncle, and it is believed that as rapidly as was possible in the difficult circumstances that surrounded him he introduced beneficent changes in the government of the Congo State, until at the present time the oppression of the natives has largely ceased, except where it is carried on unknown to the home government by agents of the trading companies occupying places too remote for observation. Believing that its main purposes have now been secured, the Congo Reform Association held a meeting on June 16th at the Westminster Palace Hotel, London, and formally brought its labors to an end. The courageous and persistent labors of Mr. Morel in this good cause and of those who so faithfully labored with him deserve to be held in grateful remembrance.

The success which has attended the struggle marks an epoch, we may hope, in the history of the relations of European and American people to the colored races. It has also proved that public opinion is a force to be reckoned with in world politics.

#### OUR WOMAN'S AUXILIARY

The First Annual Report of the Woman's Auxiliary, together with the action of the Advisory Committee and of the Systematic Benevolence Committee on this report, both of which were adopted by the Atlanta Assembly, has been printed in leaflet form and should be read not only by the women, but also by the men of our Church. The report shows that the contributions of the women's societies for all Church causes, as gathered from the sta-

tistical report of Presbyteries for the past year, were \$401,519. Of this amount \$124,553 was contributed to Foreign Missions.

These sessional statistics are always incomplete, and the amounts given in them are always far below the mark of actual contributions to the causes. The Annual Reports of the Executive Committees are very much nearer complete and are much more accurate as to the amount actually given. The difficulty has been that a large proportion of the gifts of our women's societies come to us through the regular church treasurers without any such description accompanying the remittances as would enable us to give the societies proper credit.

An effort to remedy this trouble was made by the Atlanta Assembly by the adoption of paragraph 4 of the report of the Committee on Systematic Benevolence, which is as follows:

That the Assembly grant the request of our women that their contributions be so handled as to make it possible to secure accurate statistics of their work, and that the Assembly suggest to the sessions of our churches that they allow the treasurers of women's societies, where they desire it, to forward their funds directly to the treasurers of the Executive Committees, only reporting the same to the church's treasurer of benevolent funds for record and for report to Presbytery.

If the sessions of our churches will be, shall we say, magnanimous enough to follow this suggestion of the Atlanta Assembly and allow the treasurers of our women's societies the privilege of forwarding their own funds, we will in that way be able to secure something like accuracy in the report which we make of their work. The women greatly desire this privilege. They are anxious to know what they are doing themselves and to have the Church know it, not for purposes of glorification or securing of "credit" for what they do, but for purpose of encouragement and stimulation to the societies, and of making the standard of giving to which they have already attained the starting point of further progress and enlargement in the future.

It scarcely needs to be said that the

relative proportion of support given by our women in the past to all church enterprises entitles them to consideration in any request which they present to the General Assembly in regard to the plans and methods by which they carry on their work, and to the benefit of any doubt that may be in the minds of conservative brethren as to whether the things they do desire are within the limits of a strict construction of the constitution. For our part we cannot see how the granting of the request for permission to forward their funds direct to the treasurers of executive committees can in any way conflict with either the spirit or letter of the constitution, or with any principle of sound church finance, provided they do report all funds forwarded by them to the church's treasurer of benevolent funds for record and report to Presbyteries.

#### POOR MEXICO

During the whole period of the Madero Revolution the field occupied by our mission in Mexico was undisturbed. For the past few months, however, outbreaks have occurred and battles have been fought at every one of our stations except Linares. No attack has been made upon any of our missionaries, as they have been regarded as the friends of Mexico regardless of who might be in charge of the Mexican government, and all of them have been on terms of personal friendship with people representing both sides of the various revolutionary struggles. We have, therefore, not been anxious as to their personal safety; although we have been more or less anxious lest Mr. Shelby, who is off the main line of railroad at Tula, might find himself embarrassed for want of funds by the interruption of mail communication.

We do not profess to be fully informed as to what may be called missionary public sentiment with reference to the present *de facto* régime in Mexico City. We have regretted to see indications, however, that the policy of this régime seems to be to restore the Porfirio Diaz method of rule, which has been graphically and



Rest station at the foot of Popocatepetl.

truthfully described as that of "the iron hand." It stands to the credit of Diaz that along with the merciless severity with which he always dealt with those who were even suspected of disloyalty, he did seem to have in view the good of his country as it appeared to him from his standpoint. He promoted public education, internal improvements and stability in the business affairs of the country. He is, therefore, believed by a great many good people to have been a patriot, although his ideas were those that prevailed during the middle ages in Europe as to the proper relation between the ruling classes and the common people. Consequently, as we believe, his rule at last ended in failure and disaster.

If the present government in Mexico undertakes to pacify the country and establish itself by the "iron hand method," not even having to its credit any record of beneficent administration of any kind to support it, much more will it be doomed to speedy and inglorious failure. We believe it is a demonstrated fact that the Mexican people will never again be contented under any government that leaves the present situation with reference to landlordism and peonage unchanged. Therefore, there will never be peace in

Mexico, no matter what ferocious methods any existing government may use in dealing with revolutionists, until that system has been changed. As throwing light on this whole very interesting and important subject we give below an extract from a revolutionary manifesto issued by Ines Salazar, one of the rebel leaders in Chihuahua, shortly after the establishment of the Huerta Government. The words of that manifesto seem to us to be the words of a real statesman, and it seems a great pity that a man of those ideas might not be placed in a position where he would be able to make a practical experiment with them as a means of restoring permanent peace and order in his distracted country:

"When a man suffers the pangs of poverty and hunger, his problem is not solved by killing him, merely because he despairs and complains of having nothing to eat. The thing to do for a wise Government is to take measures that such people may satisfy their hunger and have something to live on. Once this is accomplished such men will of their own accord return to a normal way of life, without further need of violent measures and harsh repression.

"This is what is the matter with our Mexican people. Our people are anxious to till the soil and to improve their personal condition. The obvious solution of their difficulties would be to give them a fair chance to acquire land and to cultivate it. The military

leaders who have lately seized the reins of our Government should be men enough to look this truth in the face. The only effective way of pacifying our country does not consist in cruel and bloody repression with a hand of iron. This accomplishes nothing but an endless succession of killings and persecutions, throwing our country into perpetual disorder and revolt caused by the arbitrary withdrawal of all legal guarantees of life, liberty, and property.

"Whenever arbitrary measures and persecutions cease, whenever the iron hand is withdrawn and in its place is extended a warm-hearted hand of brotherhood, fairness, and equity, our people will be quick to recognize the good intentions of those in power and will return of their own accord to their homes, their families, and their daily work. Since you cannot drive people to work, you might as well coax them. Only when this is recognized by those who aim to rule Mexico will our people be brought back to their normal life under conditions of peace and order.

"The interim government of General Huerta has made a terrible mistake by its cynical resort to 'the iron hand' as a likely method of pacification. Our cruel experiences of the last few years have proved clearly that the harsh measures employed against our country folk are not only ineffectual, but that they have made our situation steadily worse. The experience of our own people and of other nations as well has shown, furthermore, that such measures only serve in the end to overthrow the rulers who resort to such cruelty.

"Any government that really aims at the welfare of the people governed by it should be founded on principles of justice and equity. Therefore, on behalf of the men who have left their homes and their families to take up arms against our new Government, I herewith solemnly declare that we will not accept the killing of our brothers; or of our municipal and State officials, or any other method of persecution employed against us, as a sane remedy for our troubles. All we ask for is justice and a fair chance to earn our daily bread. General Huerta's policy of sending



Pyramid of the Sun, San Juan, Teotihuacan, Mexico

soldiers against us, and of killing those who fall into their hands, may serve to disperse us and to keep us away from our homes, but it will never satisfy our needs. Until these are satisfied there will be no peace in Chihuahua."

#### WANTED: CHRISTIAN WORKERS IN PORTO RICO

A note from Miss Janet H. Houston, who is at home from her teaching work in Porto Rico for the summer, informs us that there is an opening in Porto Rico, and also great need for Christian teachers, both men and women, in the public schools of the Island. There seems to be no objection, she tells us, to any one who occupies a position in the public schools doing any amount of good missionary work that he or she may feel inclined to do, and there is very great need of such work in Porto Rico. Miss Houston also says that these teachers do not need to learn the Spanish language to be eligible for work, as all the text-books used in the public schools are in English.

Miss Houston would be very glad to correspond with any one interested in the matter, and may be addressed for the summer at Lewisburg, W. Va.

### IN HIS STEPS

REV. S. M. ERICKSON.

**T**HE Christ-like lives of many of the converts on the foreign field give the missionary the greatest inspiration to labor on in the face of thousands of difficulties. Often when he thinks of numbers he feels discouraged, but when he thinks of the transformed lives, then he is encouraged. So many of the converts are living in the acts of the apostles.

There is Miyai San, the elder in the church at Takamatsu. I know that you want to meet him. He is constantly helping men. Let me tell you how he does it. Two years ago a man with a little boy came to my home early one morning. As I opened the door he said, "Teacher, help me." I asked him to come in and sit down and then tell me his trouble.



A farewell gathering in honor of Rev. and Mrs. S. M. Erickson, given by the members of the Tokushima church. The man in the front row wearing a Prince Albert coat is the native pastor. The foreigners in the group are Rev. and Mrs. Hassell, in the front row; Rev. W. McS. Buchanan, of Kobe, in the center; and Rev. and Mrs. Erickson at the back.

This was his story: "My name is Nakano, and I have been drinking so much that I have ruined my home. My wife has taken one little boy and left the other with me. Drink has ruined my home. I have made the pilgrimage and have talked to the priests, but the habit still holds me in its grip. I want to be free. Teacher, can you help me?" We talked a little while about Christ's power to save, and had a prayer. Nakano San left my home. I went to see Miyai San and told him about my visitor. He went to find Nakano San and had the two little boys placed in a Christian orphanage, and secured a position for the father. Nakano San went to work and stopped drinking. However, he had been drinking raw alcohol, and when he stopped there was a reaction and he lost his mind. As you perhaps know, there are very few hospitals for the insane in Japan, and the insane are usually found wandering on the streets. Nakano, too, was turned loose. No one cared for him. After some time Miyai San heard of his sad condition and got him and placed him in his own home. Here Miyai San kept him for some eighteen days—violent at times, mashing the furniture and driving the family about, but the elder kept him all the time in his own home. Soon Nakano San quieted down and then Miyai San would take him around as he attended to his work. Nakano is well now. His wife is living with him, and there is an-

other Christian home in Takamatsu, because Miyai San followed "in His steps."

Watanabe is dead, but he left a very interesting record. He had been an ordinarily pickpocket in Okayama, going up and down the streets stealing every thing that he could lay his hands on. In some way the Lord laid his hands on him and he was converted and joined the church. Watanabe was a member of the church for some time and then died. The pastor went to his home and found a little diary that Watanabe had kept. In it were records of temptations, falls and victories. One incident is of special interest, and I wish to tell you about it. In the diary on one of the pages was an uncanceled postage stamp around which was written the story. This stamp had come through the mail on a letter uncanceled. Nobody had seen that stamp but Watanabe San. Now here was an opportunity for Satan to tempt him. It does not seem like a great sin to use an uncanceled stamp again. The temptation was insidious, the struggle was intense, but Watanabe San saw the principle involved and said, "No; I cannot use that stamp, that would be wrong. I am a Christian." He followed "in His steps" and had victory.

The converts do not find it easy to follow in His steps. The way unto life is narrow and steep. The presentations, too, are many. Every convert in Japan has to pay the price of his faith. Do



you, who are favored, want to know how you can help make the way easier for your brethren in Japan? There are three ways by which you can help: First, the burden would be lighter and the way much brighter if your prayers ascended daily for these converts. Second, the converts must be instructed in the way of life, otherwise they wander away. Missionaries are needed to do this work. John Mott found that we need at least 475 more missionaries at once in Japan, in order to do the work in the right way. Our mis-

sion wants nine men and four women. Third, these three men have volunteered to go to Japan and teach the converts how to follow "in His steps," and to gain other followers, but it costs money to send them. The men have said "We will go;" who will now rise and say, "I will send them." If you give of your means to send the light to those now in darkness, you, too, will be following closely "in His steps."

*Takanatsu, Japan.*

## WHAT JAPAN NEEDS

REV. W. B. McILWAINE.

I AM on a boat again, and no ink in my pen as before, but Mr. Erickson has written that you are investigating the comparative needs of the various fields with a view to sending new men, and he asked that I write you a letter urging the needs of the field. Words fail to express the need. If we carry out the scheme proposed by the Laymen's Movement we need twenty-two men in addition to what we now have in Tosa province alone. That is, what we need. That means take our present force, add to them the nine new men we are urgently asking for and put them all in Tosa. Brother Erickson says we must make a big noise now. Isn't this one statement big enough?

I saw Mr. Ostrom the other day, and he is preparing a paper for next mission meeting, looking toward manning the field properly. He proposes to recommend that we locate six men in Tosa, two in Kochi, two in Susaki, and two in Nakamura. That is a considerable let down from the Laymen's proposition, but even that would be a great advance. That is ably speaking for Kochi Ken; every other station is just as needy. So you see the need is great. The complaint is made that the Japan mission is very much neglected in the matter of reinforcements. This seems to be true. There were eight men in Japan twenty-three years ago; now we number thirteen. Slow growth!

Now we have an urgent request before

you for nine men and four ladies. We have heard that Mr. Borden has left to your Committee \$50,000 for work in Japan and China. Could not that sum (Japan's portion of it) be set aside and used for the sole purpose of sending new missionaries to Japan and paying their salaries for the first term of service? If this were done, and the fact advertised



Mrs. Kumashiro, daughter of Murata, the second Christian baptized in modern Japan.

that we have money enough to pay the salaries of so many men for eight years the men will be sent at once; if they offer, it would at least show the Church that the noise we are making is not meaningless.

I am convinced that Japan will never be evangelized until we get more missionaries on the field. I believe as fully as any one that the work must be done largely, almost entirely, by the Japanese; and by Japanese not paid from the mission treasury. The paid evangelist is looked upon as having been bought over to the new religion. We need a baptism

of the Holy Spirit, and after this if we could get the Christians scattered abroad throughout the land to preach and live the gospel as at Jerusalem in the days of the apostles, we might hope that the gospel may be preached to all in Japan in this generation. Without some providential interference like this or a GREAT increase of missionaries, humanly speaking, the task is hopeless.

Hoping that this letter will not have been written in vain, and with request for your prayers, I am, as ever,

Your sincere friend and brother—

## WOMEN'S WORK IN JAPAN

MISS M. J. ATKINSON.

**I** UNDERSTAND that the Executive Committee is now investigating the relative needs of the various mission fields for reinforcements. The gentlemen will present the need for ordained men, so I want to put in my plea for new lady workers.

When in Kochi and since my transfer to Takamatsu, I have lived alone and done the work among women and children both in city and adjacent country towns single handed; and I tell you the loneliness is oppressive and a thing not to be desired when it can be avoided.

With the present limited supply of workers, both male and female, there is absolutely no chance for expansion in our work. The Monroes go home next January, leaving Mr. McIlwaine alone in Tosa province. Mr. Hassell is alone in Sanuki; Mr. Cumming alone in Mikawa, and there is not a single lady (unmarried lady) worker either in Tosa, Nagoya, Kobe or Toyahashi, except those engaged in school work.

Miss Thompson's furlough falls due before very long, and unless some reinforcement is sent, Miss Kirtland will be left alone at the Kinjo. A new lady sent out now for that work would be able to get a usable knowledge of the language before Miss Thompson leaves. I have always



Group of lepers at the Leper's Colony. There are said to be seventy thousand lepers in Japan. A great many of them walk the streets of the towns and cities.

felt there should be some one with time to follow up the school work and get into the homes of our girls, but with only two they are tied down to the school proper. Miss Dowd and Miss Lumpkin are taxed beyond the limit of their strength. Miss Lumpkin's hands have been so tied up in school work as to give her little or no opportunity for language study.

I have succeeded in getting into a large cotton factory near here, and there I al-

ways have some 250 women and girls, and their neglected condition appeals to me strongly. The officers there say if we will just teach them clean, pure songs to take the place of obscene ones they now use, it will be a great thing.

Trusting the Lord of the harvest to thrust forth laborers into this needy field, I am,

Sincerely yours,

Takamatsu, July 19th.

## NOTES FROM NAGOYA

REV. W. C. BUCHANAN.

**R**ECENTLY I have had the joy of receiving into the church some new Christians who have manifested a spirit of conviction of sin that is all too uncommon in this country, and consequently also they exhibited an appreciation of the wonderful forgiveness and the love of God, that is too rarely seen among this people. To mention just two instances, one is the son of the mayor of the town of Seto, and the other an ignorant woman in the same town. I received the mayor's son some two or three months ago; and the woman, just mentioned, only last Sunday.

The one is well educated and of rather good family standing, the other with difficulty can barely read the Bible. Both were alike in this: that on examination I found they had a heart appreciation of the great truths of redemption such as I have seldom encountered among this people.

Last Sunday, while I was making a talk on the Sacrament of the Lord's Supper, the faces of both were lit with heavenly light, and yet they were quietly sobbing from time to time over their past sins and the sufferings of Christ for them. The best part of it all is that their unbelieving friends and relatives say of each that a most wonderful change has been brought



Rev. S. Sasamori and wife, the regular pastor at Okazaki, working with Misses Patton.

about. I rejoice in this remarkable testimony to the power of the Gospel of Christ, especially as it has come from families where each one of these is the sole Christian.

## “OPPOSED TO FOREIGN MISSIONS”

LOIS JOHNSON ERICKSON

**F**IVE hours together at a miserable little railway junction had made us very good friends indeed, so that their surprise on hearing that my home was in Japan was almost great enough to be called a shock. The man in the party

stroked his chin thoughtfully, while his wife was propounding the inevitable questions, and then he remarked with that polite, patronizing, irritating little smile, “I suppose I'm somewhat peculiar, but you know I don't believe much in Foreign



One of Mrs. Erickson's Bible classes at the Independent Church at Takamatsu, Japan. Okawa San, the old man in the picture, conducts the class while Mrs. Erickson is in America.

Missions. *There are so many heathen at home.*" "Yes," I replied, suppressing the longing to smile in return at his lack of originality, "and there are so many Christians to look after them!" And then I went on to insist that if the Christians at home would but do their duty, there would be no further truth in that old argument. "There is enough to do at home," people say. "Yes, but are you doing it? What are you doing for those around you? What have you done for the negroes in your town? What have you done for the children on the streets? Have you visited the sick and those in prison? Have you helped to wipe the saloon and the social evil from your city? If you are spending your life and your means in such work as this, you have some right to make this old excuse and say, 'There are so many heathen at home.'" But if you are doing nothing for those around you, don't you think it hypocritical to pretend that you are?

The second argument always is, "Well, the heathen religions are good enough for the heathen." Are they? The greatest shrine in all Japan is dedicated to the

worship of an alligator. Will the love of such a god as this fill men's lives with happiness and peace and the longing to make the most of the gift of life? Will it inspire to self sacrifice and love to one's fellow men? How many orphanages were supported by Buddhists before they began to imitate the Christians? How many homes were there for the poor, the helpless or the insane? What could they know of the hereafter or of the resurrection? The peasants of Japan worship the fox god; they pray to their sacred mountain peaks; they drink the bath water of their high priests. Are such religions good enough for any people?

"Ah, but the converts are 'Rice Christians.'" They are in it for what they can get out of it." And what is that? Persecution, loss of position, estrangement of friends and loved ones. Yes, they become Christians for such rewards as this. Seki San was a Japanese teacher on a salary of eight yen a month, and yet she gave forty yen of savings toward the building of her church. Murakawa San was cast off by his relatives and so tormented that he finally came near losing his reason, but he walked eight miles to attend our Sunday services, returning late at night. Hiratake San risked his all for his Saviour and won. Tens of thousands of Chinese Christians suffered martyrdom in 1900. Were they in it for what they could get out of it?

"But the heathen will be saved anyhow. Why bother about them?" I have not so learned Christ. That they will be beaten with few stripes is His own teaching, but "Naught that defileth can enter into the gates of the City."

My friends, if our religion is worth anything, it is worth sharing. If Christ is our Commander, He is worthy of obedience. The paths which in His providence were closed so long are open now, and His children are heirs to the glorious privilege of carrying out His last instructions: "Go ye into all the world and preach the Gospel unto every creature." And who are we that we should smile and settle the question with a shrug as we say, "I am opposed to Foreign Missions?"

## REV. CHAS. A. LOGAN

GRACE F. MYERS.

**T**HE Rev. Charles Alexander Logan is a native of Kentucky, a graduate of Central University and Kentucky Seminary, with one year spent at Princeton. After several years of work in the mountains of Kentucky he came to Japan, and has spent ten years of most successful work here. Although he has a large field in Awa province, a field large enough to keep a dozen men busy, he is in demand for special meetings all over the mission. This year he has made a complete tour of our stations, and his work has been blessed in the leading of many to the Lord, and in the reviving of many whose love had grown cold.



Rev. C. A. Logan, Tokushima, Japan.

## CONGRATULATION FROM THE CHINA MISSIONS

*The Executive Committee of Foreign Missions, Nashville, Tenn.:*

*Dear Brethren,*—I am instructed to write in behalf of the Joint Conference Committee of the Mid-China and North Kiangsu Missions, congratulating you on the lifting of the debt.

We are hopeful that the way is now clear for a steady advance in the work in all the fields, and of course for China

especially. Never has the Christian Church had such an opportunity to influence a heathen nation of such magnitude.

With appreciation of the burdens that rest upon you,

Yours very sincerely,

W. H. HUDSON,

*For Conference Committee.*

*Shanghai, June 6th.*

## ANSWER OF THE EXECUTIVE COMMITTEE TO THE LETTER OF THE CHINA MISSIONS

NASHVILLE, TENN., July 8, 1913.

*Rev. W. H. Hudson, Chairman, Joint Conference Committee of the North Kiangsu and Mid-China Missions, Kashing, China:*

*Dear Brother,*—Your note of congratulation on the lifting of our debt, written in behalf of the Joint Conference

Committee, was presented to our Executive Committee to-day. I am instructed by the Committee to say that your thoughtfulness expressed in this communication is deeply appreciated. It encourages us to know that we have the sympathy of the Missions in both the joyful and the sorrowful experiences that come to us in our effort to administer the great

work in which we have a common interest. While the burden of debt under which we have labored for several years past has rested heavily upon us, we are well aware that a much greater burden has rested upon our Missions, and pre-eminently upon the China Missions, by reason of the hindrance to the progress of the work and the inability of the Missions to take advantage of unprecedented opportunities, which the debt involved.

In the new year upon which we have entered we have been trying to plan for larger things. In addition to the income which we may reasonably expect to receive through the regular channels a special campaign for Reinforcement and Equipment has been organized, including both Home and Foreign Missions in its scope, in which the effort is being made to raise an Equipment Fund of \$500,000, of which \$300,000 would be for Foreign Missions, and a Reinforcement Fund of \$500,000, of which \$265,000 would be for Foreign Missions. The plan is to receive subscriptions to these funds to be paid in three annual installments.

So far as our regular income is concerned, we have ascertained by careful examination that it will probably fall considerably short of providing for the support of the work as at present organized. Acting on that supposition the General Assembly has instructed us to send out no new missionaries and to plan for no enlargement until the entire additional cost of such enlargement has been provided beforehand over and above the present contributions of the donors who make such provision.

With reference to the Reinforcement and Equipment Campaign, while we feel profoundly that God's dealings with us during the past year and in previous years gives us ample warrant to enter upon this campaign in a spirit of optimism, at the same time we must recognize that, in the present situation, both in Church and State, there are tremendous difficulties confronting us.

One thing we must count upon is some inevitable reaction in the Church follow-

ing the extraordinary effort which it was necessary to make in order to accomplish the liquidation of our debt. The signs of this reaction are painfully evident in the falling off in our receipts for the first three months of the present fiscal year. Many influences working together would have made this reaction greater than it actually has been, but for the fact that the love of this cause has become so deeply entrenched in the hearts of the rank and file of our people.

The General Assembly did not emphasize Foreign Missions so persistently this year as in former years, and issued no clarion call, as did the highest courts of so many other denominations, to meet the unparalleled opportunity in China. Instead, the Assembly changed the *pro-rata share* of Foreign Missions from 60 per cent. to 54 per cent., thus reducing it by one tenth.

Another difficulty that confronts us is the unavoidable uncertainty prevailing in the business world connected with legislative changes now being made in the revenue system of the country, and the world-wide financial stringency which we must recognize as a fact, although we may be able to give no satisfactory account of it. Many believe it to be the natural result of the large proportion of the world's money which, during the past few years, has been expended in unproductive enterprises, such as the building up and maintenance of great armies and navies, to say nothing of the immense destruction of the world's resources in actual war.

While we must believe that all these things are happening under the ordering of Providence and will be over-ruled for the ultimate advancement of the Kingdom, they nevertheless make our present task of providing the funds needed to enable us to take advantage of the unprecedented opportunities in all our fields, and especially in China at the present time, an exceedingly difficult one.

But considering whose cause it is for which we are working together, and the assurances which He has given us in His Word, and also in His dealings with us

during the past year, we are not discouraged.

We wish to assure your Missions that we are deeply sensible of the responsibility that rests upon us and upon our home Church in view of the present situation in China, and that it is our purpose to do all that we can do, by the help of God, to enable our China Missions not only to maintain their present work, but to make some progress in overtaking the great destitution and meeting the great opportunities that we know are everywhere present in the field that has been assigned to us as our special responsibility and charge.

With earnest prayer for God's blessing upon you in the work of the present year, and asking your unceasing prayers for us that we may be Divinely guided and helped in planning and accomplishing such things as will be most helpful to you in your work, we remain,

Cordially and fraternally yours,

EXECUTIVE COMMITTEE OF FOREIGN  
MISSIONS,

S. H. CHESTER,  
*Sec'y of Foreign Correspondence.*

## FIELD NOTES—NORTH SOOCHOW

REV. J. W. DAVIS, D. D.

**D**R. MOONEY, after an attack of typhus fever, is now fairly convalescent. He had all the symptoms, high temperature, eruption, and other common marks which the initiated understand. Mr. Haden attended him at night; Mrs. Wilkinson provided his food and watched over him with motherly care. Dr. Wilkinson in consultation with other missionary doctors directed the course of treatment. It was a close call, but God was merciful to us. Recently several missionary doctors have died in China of typhus fever. This makes us all the more grateful that Dr. Mooney's life was spared.

The Elizabeth Blake Hospital and the Everett Brown Chester Female Hospital are doing heavy work now. The daily records shows nearly a hundred patients in the wards. Among them are many opium

smokers; several are here to be cured of nervous disorders; quite a number are under treatment for specific diseases; there are a few fever patients. Cases of necrosis of the bone are common; also cases of tuberculosis. There are always patients in the surgical ward; one very difficult case of amputated leg cut off just below the knee.

This spring, ever since the flowers began to bloom, I have been giving them to the patients. It is touching to see how a poor fellow's face will brighten when he receives a fragrant rose. This year the red roses have been particularly fine. When the roses were finished I found other kinds of flowers and gave each man a blossom or more.

Tracts are supplied steadily. I have just had three thousand sheet tracts



Sunday school rally during visit of Sunday School Commission on the grounds of the Nanking School of Theology, Nanking, China. Governor's band in front.



Nanking School of Theology. Board of Managers, faculty and students.

printed in Soochow. Up to the present all such work has been done in Shanghai, but now I can have tracts printed here. The subject of the tract is Essential Facts Concerning the Soul. I try to have a copy of this put into the hands of every patient that comes to the hospital. Since it was first printed there have been about thirty thousand copies made. I use a large variety of tracts and try new ones from time to time.

Recently the child of one of the Chinese servants died. It was a little child, just a year old. It had been baptized, and the father came to me and asked to have a Christian funeral and to have his body buried in our Christian cemetery. Accordingly the little coffin was brought into the church; the hymns, the prayers, the Scriptures read, the words of comfort spoken—all was done reverently and gently and tenderly. Then the company went with the bereaved father to the cemetery and the services were conducted there. A company of Chinese literary men, who are here to be cured of opium smoking, seem to take no interest in the Gospel. But the next night, after the day of the funeral, at the hour of evening prayer about twenty men came into the hospital church and sat down. One of them, speaking for the rest, said, "Now preach to us; it is a good doctrine."

On May 30, 1913, we held the first commencement of the George C. Smith School for Girls. This is known as Miss Fleming's School. She has worked hard for more than ten years to build up this institution; and she worked very hard to get up the program for this commencement. Six girls finished the course of study in the grammar school and received their certificates. The list of items included opening prayer, recitations, short addresses in English and Chinese, piano music, songs, and two tableaux, viz., Moses and the Daughter of Paraoh, and Abou Ben Adam. The weather was perfect; the crowd, admitted by ticket, was limited as to numbers, but it filled the room to overflowing. And the whole program was rendered without a hitch. It all passed off successfully. Miss Fleming, who has labored in Soochow twenty years continuously without a furlough, was made happy by this successful commencement and by the warm congratulations of her many friends.

The Misses Sloan and Mrs. McCormick, who have recently returned from furlough in the United States, were just in time to see this crowning event in the life of Miss Fleming, who, in her seventy-third year, gives such unique proof of versatility and vitality.

*Soochow, June 7, 1913.*



## SOME ANSWERS THAT SURPRISED US AT SUTSIEN

MRS. B. C. PATTERSON.

1. How did you happen to have a dollar to-day?  
I sold my finger nails.
2. What have you done for this abscess?  
I ate several scorpions, one of them alive.
3. Your boy has enlarged spleen, but why can't he walk?  
We blistered both of his knees, as that is the root of the spleen.
4. What is the matter with your throat?  
I swallowed a whole egg with a needle in it. The witch told me I would have a son if I did it.
5. Why do you keep so many dogs?  
They will eat the filthy things that I had to eat in Hades.
6. What is the wind to-night?  
I noticed the crows sitting on the tree; their heads are towards the northeast, so that is the wind. A cat sits with its tail to the wind.
7. Why cannot that teacher of the primary schools control his anger?  
It is very difficult. A teacher needs two stomachs; one to digest his food, and another to hold his angry breath.
8. What medicine do you want?  
"For the disease that cannot be mentioned," or, "for the devil's disease," or they may just hold up two or three fingers. This answer is for malaria.
9. What are you doing in town?  
I came to worship my ancestors.  
Have you no money to pay for your medicine?  
No; it was cloudy to-day, so I did not bring money.
11. Have you chicken for dinner?  
No; it rained, so I could not buy a chicken.
12. How did this girl get such a terrible burn?  
She was sent to her betrothed's home. He died; his mother blamed her for the death, and deliberately burned her. (A bride is blamed for three years for any calamity that befalls her husband's family).
13. What is that beggar singing at that front door?  
He is singing the Buddhist chant for the dead. He hopes that superstitious inmates will quickly give him something, so he will leave.
14. Who is that in your inner room?  
It is a woman prisoner chained to the wall. I watch her here rather than in the jail.
15. Why is that cross of reeds stuck in that pair of shoes?  
They are for sale.
16. The missionary asked a Chinese, "You say your home is also in another part of the country, how long have you been here?"  
Five hundred years.
17. Who is that crying in front of the coffin, and why did he break that old crock with burning paper in it?  
That shows he is chief heir.
18. Why is this town called "crying river mouth?"  
Because a wife took winter clothes to her husband, who was working on the Great Wall of China, 1,000 miles away, 2,000 years ago. When she reached there he was frozen. She sat here and cried.
19. Why are all those soldiers, men and children collected at the compound door?  
One of the missionary children is playing inside.
20. Why doesn't she acknowledge her fault and ask for forgiveness?  
She said she would rather go to the eighteenth layer of hell than lose her face.
21. Why do you not study any more?  
My child there (about two years old) takes my books and tears them so I cannot read.

*Sutsien, May 31, 1913.*

## CHINA'S REVOLUTION

An address before the Literary Society of Hangchow College.

MR. U. Z. CING,

ONE OF THE STUDENTS

**T**HERE are two kind of revolutions, physical and mental, or, we may say external and internal. By physical or external revolution is meant the destroying of the corruption of the government and the taking away of the absolute power from the king or emperor, and to confer this power on the people—the real rulers of a nation. Mental or internal revolution is that by which we drive away all impurity in thought and desire, in order to have a true and clean heart.

Now let us see whether China has accomplished these two revolutions. China has succeeded in the first—the political change, since the revolt at Wuchang on the tenth of October, and the abdication of the Manchu family on the second of February in 1912. A new government is established, the president with the cabinet elected, the national assembly inaugurated and the people have enjoyed liberty and equality for sixteen months already. The “old sick man” has vanished, and a healthy spiritual youth is standing gloriously upon the mainland of Asia.

But, is this all? Can we quit now? No; we have to take another step, one which is far more important than the first. This step is the mental or internal revolution. How can we expect a tree to have fruit if its roots are rotten? How can we hope for a free flow of water if its source is blocked? Mental or internal revolution is the root of the tree and the source of water. Without it, the country, although successful in the first, cannot be firm. Remember that Chin Sze Wang was the most powerful sovereign in ancient times. He subdued the whole empire, and called himself Sze Wang Ti with a hope that his descendants might continue to succeed his throne. Was his hope realized? His dynasty was quickly brought to end during his son's reign.

It is now clear to us what fundamental relations the mental revolution bears to a nation. With the mental revolution the nation is stable, without it the nation is unstable. Likewise to revolutionize the government without reforming people's hearts is not unlike putting a beautiful garment on a sick man's body, and powdering his face with hazeline snow. Can we say that this man is a strong man? The clothing and powder will not cure his disease?

It is not an easy task to take on this revolution, for the revolution of government depends largely upon modern weapons. They, however, are absolutely useless for moral revolution. We never can shoot with a gun jealousy, which is now causing some of the present Republican leaders to disagree with one another, nor can we bombard covetousness, which hides the public money in selfish pockets. Pistols, even howitzers, cannot kill the wicked monster in the hearts. Then, by what way may our hearts be revolutionized? Morality should be the national assembly in the heart, by which every action should be done. Love should represent the president with the cabinet. Honesty should take charge of the financial affairs, and kindness ought to be elected as the generalissimo. Having these important principles our hearts may be spotless, our nation may be strong and peaceful. People at this time may truly breathe the air of liberty and enjoy the happiness of equality.

Well has Confucius said: “The ancients who wished to illustrate virtue throughout the empire first ordered well their own States. Wishing to order well their States they first regulated their families. Wishing to regulate their families they first cultivated their persons. Wishing to cultivate their persons they first rectified their hearts.” Sons of China! Don't be

sleeping, but get up and fight for the mental revolution, as there is no time for us to rest now, but go on our ardent duty until we have accomplished these two revolutions.

The flag of five colors is already erected

by the armies of the physical revolution. See where the soldiers of the mental revolution will erect the banner of the cross as their flag. But who are these soldiers? They are you and I.

*Hangchow, China, May 23th.*

## LETTER FROM HWAIANFU

MISS LILLIAN WELLS.

**A**FTER hearing the glorious news to-day of the removal of the debt, I feel I must write you at once. We are overjoyed, and held a little praise service this evening. Ever since March 19th we have been waiting for the news, and are so delighted to know it is really true.

I know you have carried a heavy load on your heart for a long time, and I am so glad it is lifted. We should be very grateful for such a secretary, who has been the prime mover in this movement. I am sure. I know those of you in Nashville have hard places to fill, but now it surely will be easier with no mill-stone hanging about your necks.

I'm proud of our Southern Presbyterian Church, that she has risen in her might, and freed the Lord's work from such a load. It has been done with sacrifice by many. I'm sure, and so will bring great blessing to those hearts. The un-

tiring and earnest efforts of so many humble Christians that the world knows not of, puts us to shame, who hardly know the meaning of sacrifice.

Surely now the work in all our foreign countries may go on steadily and surely forward. Then we can hope for a further opening of our work here in Hwaiian. We are hoping and praying that we may have a doctor soon, for he is surely needed in this big section without a physician. But more that so many may, in that way, hear the Gospel.

Schools are needed here so much, too. When I see so many children growing up in ignorance of everything that makes strong men and women, I can hardly wait for the time when we can begin training them. I have a dream of starting a little day school some of these days.

At present we have so many children at the services that they disturb the women, for how can untrained ears hear



Left to right: Misses Jessie Hall, Nell Sprunt, Lillian Wells, Sue Hall (teacher of the foreign children), Josephine Woods, Ellen Baskerville.

strange doctrines, when children are whining, restless, running in and out. So for a few weeks I've been taking out the youngsters, then Miss Woods can speak to the women in peace during the Sunday school hour.

There is great promise even in the little street waifs, for children can be moulded if taken in time. Thinking I would get a list of the children's names, I asked them one Sunday for their first names. Imagine my surprise when they said they didn't have any or that they had forgotten them. It is really so, for they are called by the order of their birth, one, two, three and so on, or little pig, dog or cat, or by their characteristics.

Judging from the crowds we have at services, we will soon need to enlarge our chapel if we can. For several weeks the women's side of the chapel, which seats comfortably eighty-five or ninety, has been packed with women and children. We pull the children out, and then scarcely have room. It has become the order of the afternoon for us foreigners to stand

up during one or two of the services. It is almost necessary to do so to police the crowd; not that they are so bad, but like to talk and greet their friends going and coming. Reverence is unknown in their idol worship, so it must be learned when they come to us. There are always amusing things happening, so we don't have too much monotony. The men take their caged birds out daily to air them, and one Sunday I saw two men coming to church with their bird cages. I don't believe they got any farther than the door, however.

Perhaps you are not acquainted with the "old maids" of Tsing-kiang, Hwaian stations. If not, let me introduce them to you in the enclosed picture, a happy lot, aren't they?

Is it asking too much in your busy life that you remember Hwaian with her great need for a doctor and hospital in your prayers?

Again let me congratulate you and all the faithful ones who have removed that awful debt.

## OUR MOKPO STATION

REV. P. B. HILL.

I HAVE thought of you often since we came, have planned to write and even begun letters, but some interruption or duty has kept me from sending a note duly signed and sealed.

It is needless to say that we had an unusual trip to Korea, and crossed the famous straits on a calm sea. We have been well ever since we came, except for the headaches and nervousness that attend acclimation. We are very much pleased with Mokpo. I believe that it is destined to be one of the great ports of Korea. It has at present a large Japanese population, which is increasing every year. We have many advantages here over the more inland station. We have had an automobile line running from here to Kwangju, enabling us to cover the 180 le (60 miles) in three hours. Since the railroad, which will connect us with Seoul by August, has begun to operate to a point some distance

from here, the auto now runs from that point to Kwangju. But with two trains daily it makes the connection rather close and easy.

The work here has a promising outlook. There may probably be some lively discussion over the question of the observance of the Sabbath as the Japanese church grows larger, since the Korean Christian is required to observe the Sabbath rigidly and the Japanese church is not so strict.

We have found many things in Korea that we did not expect to find and have been surprised not to find some things here that we had always associated with the work. There is little active work that we can do for a year or two or three, and that is quite a hardship after having been actively engaged for eight years in the home land. It is language, sounds, phrases, all the time. I feel sometimes like I would give almost anything to meet

up with a bunch of good old American sinners and preach to them for a season. I know that these people don't know one-tenth of what I try to tell them, but somehow I believe that they are beginning to know that we love them. That, after all, I am sure is the key to it all. To find people, friends, real sincere loving friends at home is not easy, even after the centuries of civilizing and christianizing influences; to these people a

really disinterested loving friend is almost unknown. If we can only live well before them and pray well for them I am sure that in this way many will be won for Christ.

Pray for us daily, if you can, for there are no people who need prayer more than the missionaries in the home and foreign mission field.

*Mokpo, June 9th.*

## NUNOBIKI CHURCH, KOBE, JAPAN

GRACE F. MYERS.

SOMETIMES Christians in Japan are not much unlike some in the United States, and one roof is not large enough for the two contending parties. Twice in the history of Kobe Presbyterianism this state of affairs has led to division and the making of two churches out of one. The cause of such things is always a source of grief to us, but if it leads to good in the end we rejoice that the Lord can bring good out of evil.

The church to which I have confined my efforts for the last three years bought a building on a good lot. They paid twelve hundred and fifty dollars for it, and of this sum our women made a thousand dollars in their society. I am sending their picture. The plan was to tear down our Japanese building, and put up a "really, truly church." Towards this fund the women have now made two hundred dollars from their work. Right at



Sewing Society, Nunobiki Church, Kobe, Japan.

this time came the division, and nearly half our people went off with the pastor to join a neighboring chapel. Our loss is the gain for that chapel. We are working as best we can, even though only ten

women are left where we had twenty-five. A few years ago a similar division resulted in two strong, active churches, and we are praying that this may be the result in this case, too.

## RESULTS OF "THE FULTON DOCTRINE" AT OKAZAKI

MISS FLORENCE D. PATTON.

**I** HEAR you want some items for the Japan number of *THE SURVEY*, so I will try to do my little part. I am sending you a picture of our church building, which, like everything else in this place, is the result of the earnest labors of Dr. and Mrs. Fulton—inasmuch so that Christianity has long been known as "the Fulton Doctrine" in this city.

Our little church is much brighter and prettier on the inside than it is on the outside, and this morning we had a nice congregation to listen to a good sermon preached by one of the teachers in the city government schools. This man is a power among us. He is one of our elders, and is really longing to give his whole life to the work of the ministry. He is only waiting to be "thrust forth" by the Holy Spirit. He has a lovely family, one little boy of four is a veritable little tease. At a children's party the other day he would slip up behind the older ones and drop things down the back of the neck, stick things in their hair or pinch them! Finally he concluded that refreshments were being unduly delayed, so he wanted to know, as a little girl once said, "When are we going to eat the tea party?"



The Church at Okazaki.

This little church also boasts another Christian teacher in this same school, one who just a few months ago witnessed a good confession and was baptized. You will know it was not a make-believe conversion, when I tell you that his heathen neighbors are wondering how he suddenly became like a new man!

From the City Normal School we have a Bible class of fine young men. Since September about sixty have been in attendance. Some have already become Christians, and many more are deciding, though they are laughed at and sometimes called the "amen boys." Next Saturday afternoon they are coming here to a party, for they have worked so hard and done so well I think they deserve it. They have a high idea of Christianity, for they all say, "If you are a Christian, you have to be among the very best in the class at day school!"

This church also has another attraction, a fine Christian man, who preaches good sermons for us, too, sometimes—the owner of a large silk thread factory, where four or five hundred girls work. We go out there and have meetings for them.

The other day I had a letter from a young man who graduated from, and is now, teaching in the University of Tokyo. He said that when he was a little boy he attended Sunday school at the Okazaki church, and Mrs. Fulton taught him many Bible verses, songs and lessons, and that was the reason his heart was so full of peace and joy now. And since he has begun to earn money he wants to contribute a *yen* a month to this Okazaki Sunday school that many more little boys and girls may have the same privilege. And the money comes every month.

A good many years ago a Japanese girl

went from this district to Nagoya and found her way to the house of a minister and told him that she wanted to be a servant in a house where they had Christianity. The man asked her what she knew about it. She said she knew nothing except that in Okazaki there was a foreign lady who had something in her face that she could not understand and people told her that that was Christianity, and she wanted to work in a family where they had it. She got her place, and now even to the old grandmother in her family are Christians!

Last December my Bible woman and I went out to call on a lonely family of Christians living out in the mountains. It was the first time in six years that they had had such fellowship in their own home, and it is no wonder that they unburdened their hearts to us. One of their sons, a sweet good-natured boy just entering his teens, went to Tokyo to visit his brother, and was caught and led into some mischief by bad men, then carried to the ashio (copper mines), the most



Little Sue-ko-san, of Okazaki Mission.

awful place in this land. These parents had had no word from the son for years,



Group of country Christians, Sadamitsu, Tokushima province, Japan. Evangelist Kato is sitting in the center. Miss Patton is in the front row, wearing a hat.

and they feared that his life had been ended by the brutal treatment that he was receiving when last they heard. They had lost all hope and wept piteously as they told the story. Then I said we would just tell God all about it and ask Him to bring the boy back, if he was still alive. When we parted we agreed to pray for him every day till God answered. In a few weeks they received a letter from the boy. Yesterday I went out there again, and how happy we were! for do you know that dear boy is safe in Tokyo with his brother. God did the impossible. He brought that poor little boy, who is just seventeen now, out of that terrible place. The father and mother were so full of joy yesterday that they laughed and cried

—cried for joy as they talked of the wonderful love and power of our God. And they did not forget to say *thank you* to God either!

I am sending you a picture of this boy's little sister, a little beauty when she smiles and shows her lovely dimples. Her little heart nearly burst with delight yesterday, when I gave her a little red parasol, as a reward for learning her Scripture verses so beautifully. The father looked no less happy, as he stroked her hair saying, "Yes, God has a 'wireless' and He knew what my little girl *wanted*, so He sent a message—"Get a little red silk parasol for Sue-Ko-San."

*Okazaki, Japan, June 30th.*

## LETTER FROM M'PEYA

*Dr. Chester:*

**T**O-DAY I am so glad to salut you because I dont no if you are well. I always often thought of you. All plaecs that the eye, of heaven visits, are to a wise man ports and happy havens.

My dear Sir new joy wait on you. We are such stuff as dreams are made on, and our lettle life is, rounded with a sleep. O gentlemen the time of life is short! So dear Sir I beg you 5 times wil you please

be kindly favour of sending, me Roll of Golden Text No. 1. I need very much. Sir I think you wil do so. Do please make me happy, do please give my best compliments to Mrs. and Dr. Reavis. I always remember them. Sir the good I stand on is my truth and honesty.

I am your

best friend, M'PeYa.

*Leopoldville, May 14th.*

## RECENT WORKERS' MEETING IN KOBE

REV. R. E. McALPINE, D. D.

**W**E HAVE just returned from one of the most profitable meetings I have ever had the privilege of attending. It was primarily for our Japanese preachers, but as most of us missionaries also had some part in it, we were there, and received probably as much good as did our Japanese brethren.

The meetings were held daily for a week in our Theological School; there for the first time I saw the additional building for which funds were raised last summer in Montreat. The well-planned library rooms below, and the breezy lodging rooms upstairs with their fine outlook across the city and great bay, all com-

bined to make this a valuable addition to the school, especially as space is there provided for a goodly number of students. And after the week of such valuable and spiritual instruction in the school, all seemed more than willing to return and work for an increase of students for it, of the right mental and spiritual qualifications.

Each morning session began with a prayer service of forty minutes; then three other sections of forty minutes each were given to lectnres or addresses; and a final half hour for questions finished till noon. Most afternoons were partly used by one session for more informal





Christians of the Onuchi chapel, Tokushima. Evangelist Kosumi is standing in the center with his hat on.

discussion of topics of very practical interest. The Sunday included in the week was well used by putting the preachers to work all over the city, morning and night; while in the afternoon a most helpful sermon was followed by a sweet communion service, and a little later a voluntary prayer meeting of a very heart searching sort took all the time till dusk.

If space permitted it would be interesting to give an outline of every lecture and paper, for it may be said with perfect truth that there was not a dry or uninteresting address among them all. Some topics deep and easily to be made dry were handled so well as to hold a steady interest straight through. The Relation between Religion and Ethics; Religious Value of the Old Testament; Faith and Modern Questions; How to Preach; these were some of the subjects ably discussed and in a sprightly manner by the Japanese brethren who are professors in the school. Paul's View of the Atonement was rapidly outlined by Dr. Fulton; and there were other missionaries on the program, but if comparisons may be forgiven, perhaps the very cream of the addresses was the three days' Outline of Acts, as given by Brother Logan. These studies seemed to satisfy and feed both the intellect and the spirit in a very special way, and all felt much profited by them.

One of the afternoon sessions was mostly occupied by our newest, but probably soon to be, one of our strongest mis-

sionaries, Brother Ostrom. His topic was the general one of the facts and figures about the evangelistic work in his island of Shikoku—he lives in Tokushima. His previous training in America and strong personality helped him to change a possible dry subject into one of absorbing interest. With maps, charts and brass-headed tacks he used the "eye gate" well; then, in spite of his handicap of speaking



Rev. T. Kagawa.

through a language yet unfamiliar, his attack upon the "ear gate" was something quite above the usual, and made such an evident impression that, instead of stopping to congratulate him on his use of the language, we all felt disposed to go home at once and work with all energy and prayer for a great increase of laborers for the harvest. For it was clear as never before how tremendous is the task before us, and how strikingly inadequate are the forces, humanly speaking, for accomplishing it. Without doubt the Church at home will be hearing more on this subject

in the near future, and be asked to labor and pray for the equipment of Japan in something like an adequate ratio to the needs.

If space permitted it would be a joy to tell of how evidently the Japanese brethren appreciated and profited by this meeting; of a visit to the now almost famous "slum work" of the devoted young preacher, Brother Kagawa; of the decided advance in the several churches of Kobe; besides a number of "personals," but will leave them out this time.

*Nagoya, Japan, June 28, 1913.*

## WORK IN KOBE SLUMS

REV. H. W. MYERS, D. D.

**C**HRISTIAN work seems to be especially difficult among the very rich and the very poor. Pride, self-sufficiency and love of ease are snares to the one, and with the other "the destruction of the poor in their poverty."



Evangelist Amenomlya and family, Komatsujima, Japan.

A gross materialism that thinks of nothing higher than "rice;" a social system that makes almost nothing of marriage and family ties; a tainted atmosphere that permits any and every immorality—these are conditions that cannot be called conducive to spiritual life and holiness. To this condition add foul disease with a death rate about six times the average for the country as a whole; scores of families living in "two-mat" houses, six feet square; numberless deserted wives; a whole street of beggars' homes, and another of prostitutes; criminals and ex-convicts by the hundred, and filth and vermin everywhere—and you have a picture of the Shinkawa slums in Kobe. Lepers, blind, deformed and lame make Shinkawa their headquarters. Depraved men, degraded women and diseased children is the impression that one gets in passing up and down the narrow alleys of this section. There are poor people and slums elsewhere, but it is said that nowhere else in all Japan is there a spot to be compared to Shinkawa. Along the wide streets, one sees only good houses and well-to-do people, and you would hardly suspect that fifty yards up one of the side alleys would bring you into another world. Not a fourth of the people of Kobe know of the existence of this community of five or six thousand souls ex-

cept through the newspaper accounts of their crimes.

What is to be done for such a community? Give them money, and it is soon gone for drinking and carousing. Get them work? They cannot keep a steady job or a responsible position. Educate them and lift them up? The government is attempting this with very doubtful success. Try to bring them to Christ? Yes, and until they are saved by the power of Christ, nothing else will be of any value at all.

In September, 1909, Mr. T. Kagawa, while still a student in the Kobe Theological School began to spend his afternoons preaching on the street corners of this section. He would go down alone or with a few friends, sing a hymn to draw a crowd, and then preach the Gospel to them. Before long he began to see results, and one and another would ask him to his home, confess his sinful life, and pray for forgiveness and salvation. He would often tell us with tears in his eyes of some pitiful case of poverty and distress that had been brought to his attention, and as far as possible the worst of these cases were helped.

By the end of the year there were a number whose hearts had been touched, and Mr. Kagawa became convinced of two things: first, that here was the field for his life work, and second, that this work could never be done from the outside. To do the work right he must go down and live among the people and become one of them. So he got permission to withdraw from the school dormitory and rent a room in the heart of this little Sodom.

His life from this time has been indeed a strenuous one. Every morning at five or six he would preach to the men before going to their work, and again at dusk, with a number of Sunday schools, and evening meetings three nights in the week. Every holiday was a preaching tour. Before long "every one that was in distress and every one that was in debt, and every one that was discontented" seemed to call on Kagawa. He would take

in anyone, give away his clothes and share his food. Friends seeing the good work would often help by gifts of money or clothing to carry his work further.

Among the various methods tried with varying success are free lodging, a small hospital, help at funerals, a cheap eating house, a night school, a sewing school and a Salvation Band. This latter is his organization of his Christians for work. His young men hurry back from their work so that they may go out and preach together on the street, and a number of really good and effective preachers are developing among them.

Of course, this work has not been done without facing difficulties and discouragements. The bully of the neighborhood went to his room demanding money, and knocked him down. Another young man whom he had helped drew a big knife and threatened to murder him because Kagawa would not give him a salaried position as superintendent of the work. Several times those whom he has taken in have gone off with his rice or money or clothes. One fellow went off with the wife of one of his inquirers. Naturally, moral and religious lapses are not infrequent, even after the probation of six months or a year that is required. But even those who fall can never go back to their old life again. The way they come back and repent teaches one never to despair of anyone.

A most interesting type of sainthood is being developed in connection with this work. Of course, among the fifty who have been baptized and the much larger number of adherents there are good, bad and indifferent; but as a body they are characterized by a simple faith and an aggressive zeal that might well put to shame the Christians of many of our churches. Think of a prayer meeting with fifty persons present, and as many as forty voluntary prayers, and you have a picture of the intense spiritual life to be found here. True, the music is often raucous, and the services lacking in dignity and good taste. But what of that? These methods are winning souls for

Christ from the slums, and it is not for outsiders to criticize till they can show methods that succeed better.

It is worth while to notice the type of Gospel that is preached in Shinkawa, and the place that is accorded the preaching of the Gospel. A vast amount of suffering is relieved, but never is philanthropy made a substitute for the Gospel. Jesus

Christ, crucified for our sins and raised for our justification, is ever preached as the only way of salvation—an "antiquated Gospel," as it is sometimes denominated. But this is the Gospel that is permeating the slums of Shinkawa with a new life and power, and that is transforming the lives of the worst men and women in the whole world.

## A LIVELY FOUR-YEAR-OLD

THE WEST PORT CHURCH, KOBE

REV. H. W. MYERS, D. D.

**A** LITTLE more than four years ago a new chapel was opened in a destitute section in the western part of Kobe. There was not a church, chapel or Sunday school for blocks in any direction, truly a light in a dark place. We opened a Sunday school, we held special services, preached on the street corners, and visited in the neighborhood. Above all we prayed for God's help in our work, and the answer came.

There were trials and discouragements enough. One of the first converts, who was not very bright to start with, in a fit of discouragement, took his own life,

and died calling on the Lord Jesus. One inquirer who seemed almost in the Kingdom went straight to the devil instead Euodias and Syntyche sometimes failed to get on as smoothly together as one might wish. But through it all they continued to grow in numbers and in faith. In a street meeting one hot August night a wild, young *sake* dealer was converted, and in three years since his conversion has never missed one single service of any kind in the chapel, and has led his whole family and several of his friends to the Lord. The head chemist in a near by factory has become a strong Christian, and often



The Christians of Sosal Church, Kobe. Mr. Naito, the pastor, is standing at the right of Mr. Myers, who may be seen in the center of the group. This church is spoken of as "a lively four-year-old."

preaches with us on the streets. The most recent addition to the chapel was his aged mother.

In February, 1913, this work was turned over to the Rev. K. Naito, who resigned his church in order to bring this chapel up to self-support in the near future. They had already acquired a fine church lot, and he at once set to work with characteristic energy to get a building. The funds for this are well in hand, the plans

are finished, and we hope to have an attractive and convenient building completed by the time this article goes to press. The total value of building and lot will amount to about eight thousand *yen*, or four thousand dollars, of which sum five hundred dollars has been borrowed. Long may the "Sosai Kyokai" live and shine in Kobe for the glory of the Lord Jesus Christ.

Kobe, June 26, 1913.

## PERSONALIA

REV. and Mrs. J. Rockwell Smith sailed from New York on July 12th, returning to their work in Brazil. Dr. Smith is verging closely on the limit of the normal span of human life as given by the Psalmist, but his bow abides in strength and his friends are expecting years of efficient service from him in his chosen work in the Theological Seminary at Campinas. With the exception of Dr. Stuart in China, Dr. Smith has had the longest period of service of any missionary on our roll, having gone out in 1872. He has always had the very essential gift for a theological teacher of securing the personal attachment of his pupils and has been the instructor in theology of all but a few of the present ministry of the Presbyterian Church in Brazil. He was married in October, 1881, to Miss Caroline Porter, whose father had moved to Sao Paulo from Tuskegee, Ala., in 1868. For the succeeding thirty-two years she has tried to keep him straight, with an encouraging degree of success, and has been his helper in every good work.

In the home land Dr. Smith is known as a vigorous and effective missionary speaker, but in that line he is far surpassed by his brilliant and magnetic partner, who is so sought after by our women's missionary unions and societies when she is at home that her furloughs are anything else but seasons of rest. We wish them many happy years of service yet in the

cause to which they are both so ardently devoted.

Since writing the above we have a letter from Dr. Smith saying: "Please say through THE SURVEY good-bye for us to the many kind and good Christian friends we have made during this stay in the States. God bless them all and their work in the Lord."

The Mission Board of our sister Church is bereaved by the sudden death on June 25th of Mr. Louis H. Severance, one of its most regular attendants and most efficient members. Mr. Severance was almost invariably present at the meetings of the Conference of Secretaries held annually in New York, and at all the important conventions of the Laymen's Missionary Movement and of the Student Volunteer Movement. He made a very impressive address at our Birmingham Convention, which those who were present will all remember. At the time of his death he was President of the Board of Trustees of the University of Nanking, and had been a very liberal giver to the funds of that institution. A few years ago he made a trip around the world visiting the missions, both of his own Church and of other Churches, and it was said, left not less than \$100,000 at various points where he discovered good work going on that was in need of help. He has given several hundred thousand dollars to missions in the past few years,

and perhaps a half million dollars to Presbyterian Colleges throughout the country. One of his permanent memorials is "The Severance Missionary Hospital" located at Seoul, Korea. We do not believe he ever regretted in his life time any sacrifice of time or money made in the interest of the cause of his Master, and we are absolutely certain he does not regret anything of the kind now. Neither will any other good man who will follow his noble example.

The Executive Committee has not yet succeeded in securing the much needed additional medical missionary for Africa. Dr. Coppedge is also being detained longer than was expected on account of the illness of his wife. In view of these circumstances the Committee requested Miss Elda M. Fair, the trained nurse recently appointed for Africa, to make all possible speed in getting out to the field, so that, in the absence of a doctor, the missionaries would not be left entirely without the attention of one who knows how to handle sick people. Miss Fair sailed from New York on July 9th, expecting to meet Mr. W. B. Scott in London and go immediately with him to the field. If they meet with no unusual difficulties of travel they ought to reach Luebo by the first of September. A personal in regard to Miss Fair, with her photograph, was published in the August number of *THE SURVEY*.

One of the things we have been trying to do is to give the readers of *THE SURVEY* some personal touch with the people we have been working with in our different mission fields. Two communications in this number are from native friends. One of these is a student, Mr. U. Z. Cing, of the Hangchow Presbyterian College, whose speech on "China's Revolution" was sent us by Mr. Warren H. Stuart, which we think does credit to him as a student and to the institution which can take a raw Chinese boy and in a few years bring him to the educational plane indicated by this address. Our readers will observe that the faculty of the Hangchow College

know how to instill good principles into the hearts of their pupils, as well as how to train their minds.

The other communication is a letter recently received from a very special friend of the editor, whom he has never seen, M'peya, who has been for many years connected with the handling of our transport business under the care of the Congo Balolo Mission at Leopoldville. Bishop Lambuth has kindly consented to take to M'peya the roll of Golden Texts No. 1, for which he asks in his letter.

A letter from Rev. Geo. T. McKee, dated May 11th, states that Mr. Hillhouse had arrived at Luebo and was greatly interested in planting the Congo in fruit, cotton, sugar-cane, sweet potatoes, etc. We imagine that the "and so forth" means watermelons. Mr. Sheppard told us that he had great difficulty in getting the Congo natives to eat a good many of the American vegetables which he took to the country when he first went out, but that the first time they saw a watermelon they took to it like ducks to water. The people of the Congo are already plentifully supplied with chickens. We suppose that if in addition to that they could get all the watermelons they could consume they would think it scarcely worth while to go to any other world to realize the highest possible ideal of a good time from a physical point of view.

A note from Dr. J. C. Garritt, missionary of the Presbyterian Church, U. S. A., and President of the Theological Seminary at Nanking, who is now at home on furlough, informs us that our Dr. P. F. Price has been appointed Acting President for the coming year. With Dr. Price and Mr. Leighton Stuart in the Theological Department, and Dr. Shields as senior professor in the Medical Department, and calls being constantly for Dr. Woods also to join the medical faculty, it will be noted that the missionary body in China are quite appreciative of the men



Mrs. A. H. Setzer.



Mr. Auburn H. Setzer.

who represent our Church when it comes to conducting the greatest missionary institution in China (or the one that will be when its present prospective development has been accomplished), the University of Nanking.

A letter from Rev. James Porter Smith earnestly asks that we help sustain his work at Ytu by prayer. Mr. Smith says, "You probably have no adequate idea of the mass and weight of opposition to the gospel in this town, the headquarters of the Jesuit Company in Brazil." Another thing of which we have no adequate idea is the magnificent distances that separate our mission stations in Southern Brazil, and the loneliness that one missionary family at one of these isolated stations must necessarily endure.

Mr. and Mrs. A. H. Setzer, and Rev. and Mrs. Roy F. Cleveland, reinforcements for the African Mission, sailed from Philadelphia on the steamship *Dominion* of the American Line on July 26th. With them goes also a party of

missionaries sent out by the Board of the M. E. Church, South, to open their new Mission at Sangula, a town of the Bateleta tribe about three hundred miles from our station at Luebo. We are glad to give our readers an idea of the personal appearance of Mr. and Mrs. Setzer, and only regret that we are not able to do the same thing for Mr. and Mrs. Cleveland. We hope to receive their photographs later, however, and will publish them in some future number of *THE SURVEY*.

These new missionaries expect to spend about a month in London making their purchases and learning what they can of tropical diseases in the Hospital of Tropical Medicine in London, with a view to self-protection in the absence of a doctor. They will make another stop in Brussels of about a month, familiarizing themselves with matters that will bear upon their future relations with the Belgian Government, and incidentally learning to put in actual practice some of the theoretical French, the study of which has been a part of their course of preparation for their work. They hope to reach Luebo early in November.

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions held its regular monthly meeting on July 8th.

The Executive Secretary reported that he had made visits to several points in the interest of the Cause and had secured \$2,800 for the sending out of new missionaries.

Rev. H. F. Williams reported his attendance at the Conference of the Missionary Education Movement at Blue Ridge, at which a very encouraging representation of our Church was present.

The Secretary of Foreign Correspondence reported that the effort to secure a medical missionary for Africa had so far been unsuccessful, and that Dr. Coppedge would probably be detained at home for some weeks longer on account of his wife's illness. In view of these facts arrangements had been made for Miss Elda M. Fair, trained nurse for the African Mission, to sail on July 9th for London, where she would be met by Mr. and Mrs. W. B. Scott and proceed immediately to Africa under their care.

Rev. S. R. Gammon, D. D., of the East Brazil Mission was present and addressed the committee with reference to the present condition of the work in that field.

Rev. D. Clay Lilly, D. D., Secretary of the General Laymen's Movement, was present and addressed the Committee with reference to the work of the United Missionary Campaign.

On report of the Committee on Home Development, the Executive Committee pledged its hearty co-operation with this campaign in such ways as might be suggested by the Chair-

man of the Campaign Committee, and as the Executive Committee might find practicable.

On report of the Special Committee on Organization (in addition to items acted on at our last meeting), Rev. S. H. Chester was elected Secretary of Foreign Correspondence, his duties to be the same as for the previous year, and Rev. H. F. Williams was elected Conference Superintendent, his time to be given entirely to field work.

The Special Committee on Organization was continued.

On report of the Committee on Africa a special vote of thanks was given to Rev. W. H. Marquess, D. D., for his very effective service in behalf of Mrs. Motte Martin in her trouble in getting her African nurse past the immigration authorities at Ellis Island.

On report of the committee on Latin America approval was given to the plan of the missionaries at Montemorelos, Mexico, to give their attention entirely to the agricultural department of the Graybill Memorial School, suspending the operation of the literary department until the new building should be ready for use.

The Secretary of Foreign Correspondence was also instructed to correspond with the Mission Board of the American Friends with reference to possible co-operation with them at Matamoros and at Victoria.

The Treasurer made his report for the month, which will be published separately.

On motion, the Committee adjourned.

EGBERT W. SMITH,  
Executive Secretary.

REPORT OF THE TREASURER OF FOREIGN MISSIONS

Current Funds .....	\$34,669 53	
Debt Fund .....	304 96	
Legacies .....	506 65	
New Missionaries' Outfit, etc. ....	602 00	
		\$36,083 14
Literature .....	52 83	
Graybill School (Children's Day) .....	1,927 62	
Annulty Fund .....	6,400 00	
Specials .....	115 00	
Interest on McKowen Hospital Fund .....	135 00	
		8,577 62
		44,713 59
Receipts July, 1912 .....		\$38,666 47
Total Receipts Children's Day to date, \$6,313.96.		

EDWIN F. WILLIAMS, Treasurer.

Nashville, Tenn., August 1, 1913.



## DO YOU KNOW ?

1. The origin of the Japanese?
2. What is the need in Christian education in Japan?
3. Why the Congo Reform Association is no longer necessary?
4. What Ines Salaza says Mexico needs?
5. Why Watanabe could not use an uncancelled postage stamp?
6. What is Japan's most urgent need?
7. Who said, "Now preach to us, it is a good doctrine?"
8. Of some surprising answers to ordinary questions?
9. Who are the "old maids of Tsing-kiang?"
10. What fruit do the Congo natives take to "like ducks to water?"

## FOREIGN MISSION PROGRAM FOR SEPTEMBER

*Hymn*—My Faith Looks Up to Thee.

- Scripture Reading*—1. How does the Apostle define faith?—Heb. 11: 1-3.  
 2. Is the want of faith a cause of sin?—Heb. 3: 9.  
 3. Is belief in God necessary to please Him?—Heb. 11: 6.  
 4. Is faith in God necessary to salvation?—John 3: 36.  
 5. What command is given us in regard to belief in Christ?—1 John 3: 23.  
 6. What is the effect of hearing the word?—Rom. 10: 17.  
 7. How do we know when faith is genuine?—Heb. 11: 1; Rom. 10: 9-10.  
 8. How are Christians justified?—Rom. 3: 28; Rom. 5: 1.  
 9. What did Christ say of the danger of those without faith?—John 8: 24.  
 10. Is faith dead without works?—James 2: 17, 20.

*Prayer*—For the work and workers in Japan.

*Solo*—Selected.

*Minutes*.

*Roll Call*—Answer with a verse of Scripture on Faith.

*Business*.

*Questioner*—Where Does Your Money Go?

*Topical*—What Do the Japanese Worship?

A Modern Prodigal Son.

Poverty in Japan.

Superstition in Japan.

*Hymn*—Jesus Shall Reign.

Close with the Mizpah Benediction.

## SUGGESTIONS.

For the Scripture Reading, use the same plan as was given last month.

Cut apart and number the questions in the leaflet "Where Does Your Money Go," and distribute to the various members of the society. Let the Leader ask the questions and the one having the corresponding number respond.

Have the Reporter give a synopsis of the September SURVEY, foreign department.

September is not too soon to begin to make plans for the winter's Study Course. Have at least one Study circle in each society.

## AN OPPORTUNITY

AN HONOR STUDENT of Princeton Seminary, after a year's study in Germany, offers to pay his own traveling expenses to the field, buy his own outfit, and pay half his first year's support in order to go to Japan this fall.

His support must be guaranteed before the Executive Committee will permit him to sail.

## WHO WILL SEND HIM?

It takes \$1,200 a year to support him and his work.

## Executive Committee of Foreign Missions

Nashville, Tennessee

## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

## AFRICA—CONGO MISSION. [39]

IBANCHE. 1897.  
 Rev. and Mrs. J. McC. Sieg.  
 Rev. and Mrs. A. L. Edmiston (c).  
 Rev. and Mrs. H. M. Washburn.

LUEBO. 1891.  
 \*Rev. W. M. Morrison.  
 Rev. and \*Mrs. Motte Martin.  
 \*Dr. and Mrs. L. J. Coppedge.  
 Rev. and Mrs. L. A. DeYampert (c).  
 Miss Maria Fearing (c).  
 Rev. and Mrs. C. L. Crane.  
 Mr. T. J. Arnold, Jr.  
 Mr. and Mrs. W. B. Scott.  
 Mr. and Mrs. A. H. Setzer.  
 Miss Elda M. Fair.  
 Rev. and Mrs. R. F. Cleveland.

MUTOTO.  
 Rev. and Mrs. Geo. T. McKee.  
 Rev. and Mrs. A. A. Rochester (c).  
 Mr. W. L. Hillhouse.  
 Rev. and Mrs. J. W. Allen.  
 Rev. Plumer Smith.

LUSAMBO.  
 Rev. Robt. D. Bedinger.  
 Rev. and Mrs. A. C. McKinnon.

## E. BRAZIL MISSION [15]

LAVRAS. 1893.  
 \*Rev. and Mrs. S. R. Gammon.  
 Miss Charlotte Kemper.  
 Mr. and Mrs. A. F. Shaw.  
 Rev. H. S. Allyn, M. D.  
 Mrs. H. S. Allyn.  
 Mr. and Mrs. C. C. Knight.  
 Mr. and Mrs. B. H. Hunnicutt.  
 Miss R. Caroline Kilgore.

ALTO JEQUITIPA. 1900.  
 Mrs. Kate B. Cowan.

BOM SUCESSO.  
 Miss Ruth See.  
 Mrs. D. G. Armstrong.

## W. BRAZIL MISSION. [10]

YITU. 1900.  
 Rev. and Mrs. Jas. P. Smith.

BRAGANCA. 1907.  
 Rev. and Mrs. Gaston Boyle.

CAMPINAS. 1869.  
 Rev. and Mrs. J. R. Sulth.

ITAPETINGA. 1912.  
 Rev. and Mrs. R. D. Daffin.

DESCALVARO. 1908.  
 Rev. and Mrs. Alva Hardle.

## N. BRAZIL MISSION. [11]

GARANHUNS. 1895.  
 \*Rev. and Mrs. G. E. Henderlille.  
 Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.  
 \*Miss Eliza M. Reed.  
 Miss Margaret Douglas.  
 Miss Edmondia R. Martin.  
 Rev. and Mrs. W. C. Porter.

CANHOTINHO.  
 Dr. G. W. Butler.  
 Mrs. G. W. Butler.

## MID CHINA MISSION. [70]

TUNGHIANG. 1904.  
 Rev. and Mrs. J. Y. McGlinis.  
 Rev. and Mrs. H. Macey Smith.  
 Miss R. Ethnore Lynch.  
 Miss Kittie McMullen.

## HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.  
 Miss E. B. French.  
 Miss Emma Boardman.  
 Miss Mary S. Mathews.  
 \*Rev. and Mrs. George Hudson.  
 Miss Venle J. Lee, M. D.  
 Rev. and Mrs. Warren H. Stuart.  
 Miss Annie R. V. Wilson.  
 Miss Rebecca E. Wilson.  
 Rev. and Mrs. R. J. McMullen.  
 Mr. and Mrs. J. M. Wilson.  
 \*Rev. G. W. Painter, Pulaski, Va.

## SHANGHAI.

Rev. S. I. Woodbridge.

## KASHING. 1895.

Rev. and \*Mrs. W. H. Hudson.  
 Dr. and Mrs. W. H. Venable.  
 \*Rev. and Mrs. J. M. Blain.  
 Miss Elizabeth Talbot.  
 Rev. and Mrs. Lowry Davis.  
 Miss Irene Hawkins.  
 Miss Mildred Watkins.  
 Dr. and Mrs. A. C. Hutcheson.  
 Miss Elizabeth Corriher.

## KIANGYIN. 1895.

\*Rev. and Mrs. L. I. Moffett.  
 \*Rev. and Mrs. Lacy L. Little.  
 Dr. and Mrs. Geo. C. Worth.  
 Mr. and Mrs. Andrew Allison.  
 Miss Rida Jourolman.  
 Mrs. Anna McG. Sykes.  
 Miss Ida M. Albaugh.  
 Miss Carrie L. Moffett.

## NANKING.

Rev. and Mrs. J. L. Stuart, Jr.  
 \*Dr. and Mrs. R. T. Shields.  
 Rev. and Mrs. P. F. Price.

## SOOCHOW. 1872.

Mrs. H. C. DuBose.  
 Rev. J. W. Davis.  
 Dr. and Mrs. J. R. Wilkinson.  
 Dr. J. P. Mooney.  
 Miss S. E. Fleming.  
 Miss Addie M. Sloan.  
 Miss Gertrude Sloan.  
 Mrs. M. P. McCormick.  
 Rev. and Mrs. P. C. DuBose.  
 Rev. R. A. Haden.  
 \*Mrs. R. A. Haden.  
 Miss Lillian C. Wells.

## CHANGCHOW. 1912.

Rev. C. H. Smith.

## NORTH KIANGSU MISSION. [61]

## CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.  
 Rev. and Mrs. J. W. Paxton.  
 \*Rev. and Mrs. D. W. Richardson.  
 Rev. and Mrs. J. C. Crenshaw.  
 Rev. and Mrs. Thos. L. Harnsberger.

## TAICHOW. 1908.

\*Rev. and Mrs. C. N. Caldwell.

## HSUCHOU-FU. 1897.

Rev. Mark B. Grier.  
 Mrs. Mark B. Grier, M. D.  
 Dr. and Mrs. A. A. McFayden.  
 \*Rev. and Mrs. Thomas B. Graffon.  
 Rev. and Mrs. Geo. P. Stevens.  
 Rev. F. A. Brown.  
 Miss Charlotte Thompson.  
 Rev. and Mrs. O. V. Armstrong.

## HWAIANFU. 1904.

Rev. and Mrs. H. M. Woods.  
 Miss Josephine Woods.  
 Rev. O. F. Yates.

## YENCHENG. 1909.

Rev. and Mrs. H. W. White.  
 Rev. and Mrs. C. F. Hancock.  
 Dr. and Mrs. Wm. Malcolm.

## SUTSIEN. 1893.

Dr. and Mrs. J. W. Bradley.  
 Rev. B. C. Patterson.  
 Mrs. B. C. Patterson, M. D.  
 Rev. and Mrs. W. F. Juukin.  
 Mr. H. W. McCutchan.  
 Miss Mada McCutchan.  
 Miss M. M. Johnston.  
 Miss B. McRobert.

## T'ING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham.  
 Dr. and Mrs. James B. Woods.  
 \*Rev. and Mrs. A. A. Talbot.  
 Miss Jessie D. Hall.  
 Miss Ellen Baskerville.  
 Miss Saffie M. Lacy.  
 Miss Nellie Sprunt.  
 Rev. Lyle M. Moffett.

## HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.  
 L. S. Morgan, M. D.  
 Mrs. L. S. Morgan, M. D.  
 Rev. and Mrs. A. D. Rice.

## CUBA MISSION.

## CABENAS. 1899.

Mrs. J. G. Hall.  
 Rev. and Mrs. R. L. Wharton.  
 Miss M. E. Crag.  
 \*Mr. and Mrs. E. R. Sims.

## CAIBARIEN. 1891.

Miss Edith McC. Houston.  
 \*Miss Mary Alexander.

## PLACETAS. 1909.

Rev. and Mrs. H. F. Beatty.

## JAPAN MISSION.

## KONE. 1890.

Rev. and Mrs. S. P. Fulford.  
 Rev. and Mrs. H. W. Myers.  
 \*Rev. and Mrs. W. McS. Buchan

## KOCHI. 1885.

Rev. and Mrs. W. B. Mellwin.  
 Rev. and Mrs. H. H. Munroe.  
 Miss Estelle Lumpkin.  
 Miss Annie H. Dowd.  
 Miss Sala Evans.

## NAGOYA. 1807.

Rev. and \*Mrs. W. C. Buchanan.  
 Miss Charlotte Thompson.  
 Miss Lella G. Kirtland.  
 Rev. and Mrs. R. E. McAl

## SURAKI. 1898.

\*Rev. and Mrs. J. W. Moore

## TAKAMATSU. 1898.

\*Rev. and Mrs. S. M. Erickson.  
 Rev. and Mrs. A. P. Hassell.  
 Miss M. J. Atkinson.

## TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.  
 Miss Lillian W. Cnud.  
 Rev. and Mrs. H. C. Ostrom.

MISSIONARIES—Continued

TOTOHASHI. 1902. Rev. and Mrs. C. K. Cumming.	Rev. and Mrs. Robert Knox. Mr. and Mrs. M. L. Swinehart. Mr. William P. Parker. Miss Elise J. Shepping. Miss Harriet D. Fitch.	TULA. 1912. Rev. and Mrs. J. O. Shelby.
OKAZAKI. 1912. Miss Florence Patton. Miss Annie V. Patton.	MOKPO. 1898. Rev. and Mrs. H. D. McCalle. Miss Julia Martin. *Rev. and Mrs. W. H. Harrison. Rev. and Mrs. J. S. Nisbet. Miss Ada McMurphy. Miss Lillie O. Lathrop. Rev. and Mrs. P. B. Hill. Dr. and Mrs. R. S. Leadingham.	UNASSIGNED LIST [9] AFRICA. Rev. T. C. Vinson. *Rev. and Mrs. J. C. McQueen. Rev. S. H. Wilds. Rev. and Mrs. N. G. Stevens.
KOREAN MISSION. [71] CHUNJU. 1896. Rev. and Mrs. L. B. Tate. Miss Mattie S. Tate. Dr. and Mrs. T. H. Daniel. Rev. and Mrs. L. O. McCutchen. Miss Sadie Buckland. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanne A. Colton. Rev. S. D. Winn. Miss Emily Winn. Miss E. E. Kestler. Miss Lillian Austin. Dr. and Mrs. F. M. Eversole.	SOONCHUN. 1913. Rev. and Mrs. J. F. Preston. Rev. and Mrs. R. T. Colt. Miss Meta L. Biggar. Miss Lavalette Dupuy. Miss Anna L. Greer. Rev. and Mrs. C. H. Pratt. Dr. and Mrs. H. L. Timmons.	RETIRED LIST. [10] BRAZIL. Mrs. F. V. Rodrigues. Mrs. R. P. Baird. CUBA. Miss Janet H. Honston. Rev. and Mrs. J. T. Hall.
KUNSAN. 1896. Rev. and Mrs. Wm. F. Bull. Miss Julia Dysart. Miss Anna M. Bedinger. Dr. and Mrs. W. A. Venable. Dr. and Mrs. J. B. Patterson. Rev. and Mrs. J. K. Parker. Rev. John McEncherrn. Dr. Wm. A. Linton.	MEXICO MISSION [11] LINARES. 1887. *Rev. and Mrs. H. L. Ross. MATAMOROS. 1874. Miss Alice J. McClelland. SAN BENITO, TEXAS. Miss Anne E. Dysart. BROWNSVILLE, TEXAS. Rev. and Mrs. W. A. Ross. MONTEMORELOS. 1884 Mr. and Mrs. R. C. Morrow. C. VICTORIA. 1880. *Miss E. V. Lee.	JAPAN. Miss C. E. Stirling. Mrs. L. R. Price. KOREA. Mrs. W. M. Junkin. Dr. W. H. Forsythe Miss Jean Forsythe. Missions, 10. Occupied Stations, 53. Missionaries, 336.
KWANGJU. 1898. Rev. and Mrs. Eugene Bell. Rev. S. K. Dodson. Miss Mary L. Dodson. Mrs. C. C. Owen. Rev. and Mrs. L. T. Newland. Miss Ella Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Rev. and Mrs. J. V. N. Talmage.		* On furlough, or in United States. Dates opposite names of stations indicate year stations were opened. For postoffice address, etc., see below.

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 W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."  
 N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."  
 CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission. Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." NORTH KIANGSU MISSION. For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, via Chinkiang, China." For Hwaiianfu—"Care Southern Presbyterian Mission, Hwaiianfu—, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangs, China."  
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KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

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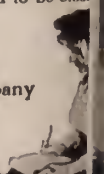
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# "JESUS IS HERE!"

## A NEW AND REMARKABLE STORY

PASTOR CHARLES M. SHELDON

Author of "In His Steps"

### CHAPTER I.

IT WAS fifteen years after the First Church in Raymond had adopted the motto, "What Would Jesus Do?" The pledge as carried out by the members who had taken it had revolutionized the church. Henry Maxwell still continued as the pastor. Many of the members had been much disturbed by the rule which Mr. Maxwell had introduced into the lives of the members, but a majority had sustained him, and he had continued to grow in the respect and affection of his people.

Mr. and Mrs. Maxwell were talking early one Friday evening about a gathering of old friends who were coming to the parsonage that night. It was the anniversary of the day when the First Church had taken the pledge to try to do as Jesus would do, and following a custom of several years, a dozen or more of the original company that had taken the pledge then were coming in to talk over the old and new phases of their discipleship.

This evening Mr. Maxwell seemed strangely restless. He paced back and forth, pausing to look with deepening and what seemed awed curiosity out of the window into the waning twilight.

"Will Rollin be able to come to-night?" Mrs. Maxwell had asked.

"I'm afraid not. He has been asked to go to Chicago and advise with the Commercial Club on the social evil, but Rachel will come with Virginia."

"Doesn't it seem like a miracle to think of Rollin Page becoming an authority on those great social service questions?" Mrs. Maxwell said.

"It is a miracle. Mary, why should we take for granted that miracles are unnatural or uncommon, or that they belong to any special age of the world? Why may we not expect miracles in our time?"

"Do you know, Mary," he continued, "I find myself of late longing, with a feeling I cannot express or explain, for a superhuman vision, for a real manifestation of the divine presence that somehow I cannot avoid feeling will be given to Christian disciples of this age. Oh, I long so for a real actual flesh and blood glimpse of Jesus. I feel at times as if I must see him face to face. I *must* see him. My heart cries out for him. I need him. And of late I keep wondering what Jesus would do and say in the world where we live. It is so different from the world in which he lived."

Mrs. Maxwell was startled by the deep and passionate outburst of her husband. She rose and came over to him. Before she could speak, he had started forward and pointed eagerly out toward the farthest distance.

"There! It is out there again! That strange light! See, Mary, how it fills the sky! It cannot be twilight; it is too late, and we have seen it now for more than a month! What is it?"

Mrs. Maxwell could feel her husband tremble.

"We have spoken of it before," she answered quickly. "You remember the peculiar light that flooded the sky several years ago?"

"But there is something about this wholly unlike all that. See, Mary! It is not an earthly light!"

The softest, mellowest suffusion of pale blue swept up from the horizon and was met by what seemed an answering wave of deep crimson, and as the two waves mingled, the colors were softly blended into an unspeakably dissolving shade of pure white that could not be compared for one moment with sun or moon or star light. It pulsed like a wave backward and forward, and filled not only the entire expanse of sky but seemed as well to fill up all interspaces of the firmament and then slowly subsided.

Henry Maxwell turned to his wife.

"Mary! It was the very glory of heaven! It was—what if it really was?—the harbinger of His coming to earth again! What if—"

"Henry," she pleaded, "you have allowed your imagination or your longing to get the better of your usual judgment." And she gently drew down the shade of the window.

"I expect you are right," he said with a sigh. "But—I cannot account for it."

"Mr. Norman mentioned it in the *News* yesterday."

"True. He did. But the *Gazette* has not had a line. Mary—" Mr. Maxwell started up with a recurrence of his eager excitement as a new thought suddenly possessed him. "Do you suppose—but no, it is all improbable. But we will ask Virginia and Rachel when they come. And Felicia. She and Stephen will be here. They are visiting Rachel this week. It will seem good to see them. And Alexander Powers and Dr. West. They must have seen the light! And the bishop— There is some one, now."

Answering a ring at the door, Mr. Maxwell went himself and ushered in Virginia, Rachel, and Felicia. The moment they came in, Mr. Maxwell noted the look of deep excitement on their faces.

"Have you seen the light, Mr. Maxwell?" asked Rachel. "We all noticed it on our way here."

"All of you?"

"Yes; we all saw it."

"We have never seen anything like it in all our lives," Virginia said. "It seemed as if we were being enveloped in fire."

"Yes!" Rachel said quickly. "But the people we passed did not seem to notice what seemed so strange to us."

"Only," Virginia broke in eagerly, "don't you remember, Rachel, once in a while some person would stop and exclaim, and point up into the sky?"

"Do you know who they were?" Mr. Maxwell asked, still leaning forward.

"I thought I heard Martha's voice," replied Rachel.

"Our Martha?" Mrs. Maxwell asked. She just started a little while ago to the church service."

"It was Martha, I am sure," said Virginia eagerly. "We passed her at the corner of Main and Third, and I was going to stop and speak to her."

"You never saw a girl like Martha," Mrs. Maxwell said with deep feeling. "The fearful things that girl suffered in Chicago are past belief, and now, to-day, she is the most devoted, faithful, enthusiastic disciple of Jesus you ever saw. I think I never saw a more complete love for Christ."

The bell rang and Mr. Maxwell, starting up as from a reverie, went to the door and admitted Dr. West and Alexander Powers and Stephen Clyde. The moment they entered the room they revealed in their faces the same serious look which had been borne by Rachel, Virginia and Felicia.

"Have you seen it?" they asked.

"The Light!" exclaimed Mr. Maxwell, and his voice was instantly echoed by the others. "You all saw it?" he asked, his old excitement rising again.

"Yes, all of us."

The bell rang again and Mr. Maxwell welcomed into the room President Marsh and Mr. Norman. The moment they entered their faces revealed the same excitement the others had shown. Edward Norman could hardly speak for emotion.

"Maxwell," he panted, "this is a most astounding thing—this—light. It is not explainable."

"Unless—Maxwell's face was deathly pale.

"Unless, Norman—do you regard it as entirely out of the range of human events that Jesus might live among men again—"

"Henry!" pleaded Mrs. Maxwell, who had come up to him where he stood, the entire company was hushed. "Henry! What an impossibility!"

"But why? Why? Mr. Maxwell persisted. "If one age was permitted an actual sight of Jesus—"

Mrs. Maxwell gently placed her hand on his arm. "Mr. Norman," she said, "I think Henry is rather nervous, and not just like his usual self. He has been working beyond his strength for several months."

"I know he has, Mrs. Maxwell. It's going to be a fine thing for him to have an assistant. By the way, Maxwell, when does Stanton arrive?"

"Stanton? Oh, I told him to come right here, and he may come in any time. He is one out of ten thousand, a splendid fellow."

The bell had rung as he spoke, and he went hastily to open the door. The next moment Maxwell ushered in Richard Stanton, his new assistant, who exchanged greetings as he shook hands; and when he had completed the circle, he found himself by Virginia. The others had begun to talk about various matters.

"Miss Page," said Stanton, in low, earnest tones, "I had the most remarkable experience as I came along up here from the station. On the way a most astonishing gleam of light shot up across the sky, and seemed to open and shut

like a great white blossom. I wonder if you or any others have seen it."

Virginia quickly turned to Mr. Maxwell, who was near enough to hear a part of what Stanton said.

"Mr. Maxwell," she cried, "Mr. Stanton too saw the light. Can you describe it, Mr. Stanton?"

"I have never seen anything with which to compare it. I never had such a feeling in all my life."

Mr. Maxwell leaned forward and laid a trembling hand on his new assistant's arm.

"Did you notice other people?"

"That was one of the most bewildering things about it. I could not help exclaiming to a man I met, 'Isn't that great.' 'What?' he said, looking at me curiously. 'That light,' I said to him, pointing up at it. He looked up and replied, 'I don't see anything.' Have you people seen anything—?"

"We have all seen it," replied Mr. Maxwell. A silence fell over the company, which no one seemed to wish to break.

A door opened in the dining-room. Some one walked, almost ran, through the room, and Martha stood at the library opening. As long as life continues, no one in the group assembled there will ever forget the look on Martha's face. She stepped into the room. Everybody had risen. Mr. Maxwell had faced her, as he was nearest, and Martha said, not brokenly but clearly: "*Jesus is here!*"

"Here?" Mr. Maxwell spoke from lips that whispered.

"He is come to earth again! I have seen him!"

No one stirred or spoke. Martha stood, her face glowing, her eyes fixed on Mr. Maxwell. No one knew how much time had passed when Mr. Maxwell, his face white and a new look in his eyes, said: "Wait! Let Martha speak. Tell us—what you—have—seen and heard." e

This is the opening chapter of the greatest story Pastor Sheldon has ever written. In it he has striven to give expression to the fulfillment of the "World's Desire," and with spiritual vision or fore-shadowing has pictured phases of this great event, which he believes might come to pass any day. The story, which is reverent and spiritual throughout, is full of dramatic power. We meet Him in the homes of wealth and fashion and in the abodes of poverty, in Congress, in Wall Street, in church and theater, at one time the idol of the multitude and again the object of their hatred as of old. It is a story that will be read everywhere. It has been written exclusively for the *The Christian Herald* and will begin in that periodical in the October 22 issue. As a special introduction offer to the readers of this magazine who will want to receive all the instalments of this great serial, *The Christian Herald* will, upon receipt of the yearly subscription price (\$1.50) and a clipping of these last eight lines of this offer, enter subscriptions to begin October 22nd and continue till January, 1915, making in all sixty-two large and beautifully illustrated numbers, one each week. Also, to those who order *immediately* will be sent a copy of the new 100-page 1914 *Christian Herald Almanac*, free of charge. Address THE CHRISTIAN HERALD, 109 Bible House, New York City.



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